THE

MONTHLY REVIEW,

For MARCH, 1809.

ART. I. *Asiatic Researches:* or Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Ninth. 4to. pp. 461. Printed at Calcutta, 1807. Imported by Cadell and Davies, London. Price 1l. 11s. 6d. sewed.

FOREIGNERS, who peruse the Transactions of the Asiatic Society, will be convinced that the acquisition of riches is not the sole passion of the English. The members of that body are as indefatigable in exploring the mines of Indian literature and science, as others are in searching its mines of diamonds and gold; and if the stupendous labour and difficulty of this mental pursuit be considered, the European scholar will not withhold the stimulus of commendation, though he may not be able to follow his enterprizing brethren in their researches, nor exactly to appreciate their value. The wild fictions and unwarrantable liberties, in which the Hindu chroniclers of India have indulged, seem to preclude the possibility of obtaining from their records any details in the form of true history; yet the members of this Society have not been intimidated from the undertaking, as will be manifest from several of the papers in the Transactions now before us. The first which we shall specify is the continuation of a dissertation commenced in the preceding volume of these memoirs.

An Essay on the Sacred Isles in the West, with other essays connected with that work. By Captain F. Wilford.—Essay II. *Anu-Gàngam,* or *the Gangetic provinces, and more particularly of Magad'ha.*

When we noticed the first part of this elaborate dissertation, (see M. R. Vol. 52. N. S. p. 495.) we did not hesitate to pronounce Captain Wilford's researches, as far as they were then conducted, to be vague and unsatisfactory; and in resuming the continuation of his labours, we feel the same impression. It is not easy to discover the propriety of inserting an account of the Gangetic provinces in an inquiry respecting

the Sacred Isles of the West; and it is, we presume, a very impracticable undertaking to attempt to reconcile the wild and fabulous relations concerning India, which are to be found in the writings of the Greeks and Romans, with the facts which our intercourse with that part of Asia has brought to light. No person can read Pliny's romantic narrative of Taprobane, or Ceylon, without smiling at the credulity of this Natural Historian; who might say with truth, what he declares merely in playfulness and with an affectation of humility in his dedication to the Emperor Vespasian, that his work was calculated only for the amusement of rustics and mechanics. Yet Captain Wilford gravely cites a passage out of this very chapter, lib. vi. cap. 22. and argues on the palpable fiction, as if it displayed every character of true history. Having explained that the kingdom of *Magad'ha* in *Anu-Gangam* is the province of south *Bahár*, and ascertained the various names by which the Gangetic provinces were formerly known, he traces their several appellations, and adverts to the commercial intercourse which they maintained with surrounding countries. He observes that little trade existed, probably none, between *India* and *China* in former times, and he then proceeds:

'The first notice we have of such an intercourse, is that an Emperor of China, called Vouti, sent his General Tchang-kiao, with a retinue of a hundred men, to visit the western countries, such as Khorassan, and Meru-al-náhár. There he procured some information about Persia; and seeing rich articles of trade from India, his curiosity prompted him to visit also that country. He began his travels 126 B. C. and returned to China in 115. That there was a constant commercial intercourse between China and India, and even Ceylon, about the beginning of the Christian Era, is attested by Pliny *. The same passage establishes also a regular intercourse between the Roman merchants and China, at that early period. This singular passage I shall insert here, as corrected by Salmasius: for Pliny's style is often obscure, from his fondness for quaint words and expressions. A certain King of Ceylon sent once four ambassadors to the Emperor Claudius; and the chief of this embassy was called Rachias, who being interrogated, whether he knew the Seres, or Chinese, answered "*Ultra montes Emodos Seras quoque ab ipsis aspici, notos etiam commercio. Patrem* Rachiæ *commeasse eò: advenis sibi Seras occursare.*" Then Pliny says, "*Cætera eadem quæ nostri negotiatores: fluminis ulteriore ripâ merces positas juxta venalia tolli ab his, si placeat permutatio.*" This I shall take the liberty to paraphrase in the following manner. Rachias answered, that the Seres lived beyond the Haimada, or Snowy mountains, with regard to Ceylon: that the Seres were often seen, or visited by his countrymen; and were well known to them, through a commercial intercourse. That his father

'* Pliny, lib. vi. c. 22.' here mis-printed *lib.* 60. *cap.* 220. (*Rev.*)

had

had been there, and whenever caravans from Ceylon (and India I should suppose) went there, the Seres came part of the way to meet them in a friendly manner; which, it seems, was not the case with the caravans from the west, consisting of Roman merchants. Then Pliny adds, as for the rest, and the manner of disposing of the goods, the Seres behave to them, as they do to our merchants. Rachia is derived from the Sanscrit Racsha pronounced Rácha in the spoken dialects; and Ráchya, or Ráchya * is a derivative form. It is the name, or rather the title, of one of the heroes of the Puránas. Another derivative form is Racshita, and is the name of a priest of Budd'ha in Ceylon, mentioned in the sixth volume of the Asiatic Researches; where, according to the idiom of the spoken dialects, he is called Ráchita-budd'ha; and I suppose, that neither Racsha nor Racshita can be properly used, but in composition. Yarchas, the name of a Bráhmen, mentioned in the life of Apollonius, is probably a corruption from Rác'hyas. The Emperor Claudius began his reign in the 44th year of the Christian Era; and the predilection of the Chinese for the people of India, and Ceylon was very natural. Thus we see, that the people of that island traded to China, at the very beginning of our Era, and by land. There can be no doubt, that they went first by sea, to the country of Magad'ha, or the Gangetick provinces, where their legislator Budd'ha was born, and his religion flourished in the utmost splendor. There, they joined in a body, with the caravans of that country, and went to China, through what Ptolemy, and the author of the Periplus, call the great route from Palibothra to China. It was in consequence of this commercial intercourse, that the religion of Budd'ha was introduced into that vast empire, in the year 65 A. C., and from that Era, we may date the constant and regular intercourse between Magad'ha and China, till the extirpation of the religion of Budd'ha, and the invasion of the Musulmans.'

Instead of plainly translating the quotation from Pliny, Captain W. first adopts an emendation, and then endeavours to paraphrase it: but we think that, had he extended his extract only a single line, he might have saved himself the trouble of commenting on this passage for the purpose of proving that the inhabitants of Ceylon traded to China, since in the line which follows the above quoted sentences, we have it reported of the Chinese, "*Ipsos verò excedere hominum magnitudinem.*" Now is it any evidence of this fabulous *Rachia* being acquainted with the Chinese, that he represented them to be Giants? or of his knowlege of the sea between Ceylon and the continent, that he stated that, excepting a very narrow channel in which a ship could not be put about, it was very shallow, and that the finest trees grew every where in the midst of it? When fiction is marked on the very face of a story, we should be extremely cautious in erecting on it any superstructure.

* We perceive no difference between these two words. *Rev.*

If we advert to the geographical ignorance of the Greeks and Romans, to the circumstance that their greatest conquerors penetrated but a little way into the Indian peninsula, and to the inventions with which they supplied the place of true knowlege, we cannot deem it remarkable that 'of the cities in India once famous in the writings of the Greeks and Romans, few now are known under these names in India.' We are aware of the liberty taken by the Greeks with proper names; and when they had scanty means of obtaining the real denominations of places, it may be fairly presumed that between the Grecian and the Asiatic appellations scarcely any resemblance subsisted; or, if a shadow of likeness was once visible, that time has now entirely destroyed it. Captain Wilford, however, proceeds with confidence in his geographical researches, and endeavours to reconcile antient with modern topography. We are told by him that the royal road from the banks of the Indus to Palibothra may be easily made out from Pliny's account, (lib. vi. cap. 17, intitled *Scytharum gens*,) and from the Peutingerian tables:

'Pliny's account of this royal road is, at first sight, most extravagant, and of course, inadmissible. But on considering the whole, with due attention, we shall immediately perceive, that in the original, from which it was extracted, it consisted of two distinct accounts or reckonings: the first was, that of the intermediate distances between every stage; and the second contained the aggregate sum of these distances for every stage. Pliny, whose inaccuracy is notorious, selected out of them only a few distances and stages here and there; and I have presumed to present the whole, arranged in the following manner:

	Rom.	Mil.
From the Indus and Peucolais, -		
To Taxila, - - -	60	
Hydaspes, - - -	omitted	120
Acesines, - - -	ditto	omitted
Hydraotes, - - - -	ditto	ditto
Hyphasis, - - -	49	390
There ended Alexander's conquests, and a new reckoning begins		
Hesidrus - - -	168	
Jomanes, - - -	168	omitted
Some add 5 miles		
Ganges, - - -	112	ditto
Rodapha, - - - -	119	325
Calinipaxa, - - -	167	500
some say, - - - 265		
Conflux of the Jomanes with the Ganges,	omitted	625
they generally add 13 miles, (638)		
Palibothra - - -	425	omitted

'Here

'Here we have, first, 390 miles, from the Indus to the end of the conquests of Alexander; and thence, 638 miles to the conflux of the Jumna with the Ganges, making in all 1028 miles for the distance from the Indus to Allahabad. These distances were given in the original in stadia, which Pliny reduced into miles, at the rate of eight to one mile; and, by turning again his miles into stadia, we may easily find out the original numbers. Thus, his 1028 miles give 8224 stadia, at the rate of eight to one mile. Again, these 8224 stadia, divided by ten, give 822.4 Cŏs, or 205.6 Yójanas, equal to 1012 British miles: and Major Rennel, after a laborious and learned investigation, finds 1030 miles between the Indus and Allahabad, through Dehli. But the royal road, according to Pliny, from the context; and more positively, according to the Peutingerian Tables, passed through Hastinapur; which gives an increase between the Indus and Allahabad, of ten miles nearly, making in all 1040 miles.

'Megasthenes gives twenty thousand stadia, for the distance from the Indus to Palibothra: some read only ten thousand: both numbers are obviously wrong; and Strabo tells us, that some, as Patrocles, reckoned only 12,000; and this was the true reading in Megasthenes' itinerary. These 12,000 stadia are equal to 1476 British miles. Now the distance from Allahabad to Sàncri-gulí, commonly called Sàcri-gulí, or the narrow pass, and answering, I should suppose, with regard to its distance from Allahabad, to the western gate of Palibothra, several miles to the north, is 439 miles; which, added to 1040, give 1479 miles, for the whole distance, from the Indus to Palibothra. The numbers in Pliny give only 11,624 stadia, instead of 12,000; and there is a deficiency of 376 stadia, or 46 B. miles; part of which must be added to 425, the distance from Allahabad to Palibothra, and the rest to the first sum of 390 miles in Pliny, which is certainly too short; and instead of CCCXC, in the text, I should propose to read CCCCX, or 410: such transpositions of numeral letters are not uncommon in Pliny's text. This was the extent, says that author, of Alexander's conquests, from the Indus toward the East. We must not suppose, that they extended no further than the Hyphasis, which he crossed; for Phegelas, or Phegeus, was king of the country beyond the Beyah, and as far at least as the Setlej, if not as far as Serhind. He submitted to Alexander with a good grace, and was graciously received by him. Phegelas was probably the name of the city he lived in, which is called to this day Pag-wárah, or Pag-wálá, Phag-wárá, and Phag-wálá, between the Beyah and Setlej: Ser-hind is neither a Sanscrit, nor Hindui denomination: but it is an Indo-Scythian compound, and signifies the limits or borders of Hind. The Cathrei, or C'hàtárs, were a Scythian tribe, as we may safely conclude from their features and manners in the time of Alexander, and even to the present day. The word Ser, or Sereh, is used in that sense in Biducshan, and the adjacent countries; and Ser-hind was probably the limit of the conquests of Alexander, though he never was there himself, as well as of the Persian dominions in India; that part of which was called Hodu, according to the Book of Esther; and that it was once so called, is attested by the natives to this day, who say, that it was formerly called Hud.'

By such alterations and accommodations, what cannot be atchieved? But where is Palibothra? It does not correspond with the modern Patna, nor with Ràjamahl, but is, as the author *conceives*, the city now called Bo-Pal; and on this conjecture he proposes certain corrections:

'From Tahora to Palipotra, or Bopaul, 500 cos, or 639 B. M. Thence to Elimaide, or Patna, 500 cos also. Between Tahora and Palipotra, the route passed near the mountains of Daropanisus, which are those of Dhar. Between Palipotra and Patna, there is a station ad Gangem, or near the Ganges; this station I take to be Allahabad, called the town of Ganges in ancient authors; but then the distances, either according to our correction, or without it, do not agree so well, and probably there is a transposition.'

After all, then, the point is not settled. Indeed, we cannot think that much is established by this paper.

The third Essay, *on the kings of Magad'ha and their chronology*, displays (like the foregoing) Captain Wilford's profound knowlege of Asiatic lore: but the legendary materials of which it is composed scarcely merit the attention which he has bestowed on them. It commences with informing us that,

'As the kings of Magad'ha were Lords Paramount, and Emperors of India for above two thousand years, and their country the seat of learning, civilization, and trade, a geographical and historical description of this once famous country cannot but prove both curious and interesting. By Magad'ha proper, South Bahar is understood: but, in a more extensive sense, it includes all the Gangetick provinces, and is by far the richest and best part of the British Empire in Asia. It is also famous for having given birth to Budd'ha, and being, as it were, the cradle of the religion of one of the most powerful and extensive sects in the world.

'The Chronology of its kings is connected with the period of the Cáliyuga, which consists of 432,000 years. This, the Hindus have divided into six unequal portions, or subordinate periods, called 'Sacas, because they derive their origin from six 'Sacas, or mighty and glorious monarchs; three of whom have already made their appearance, and three more are expected. This system of six 'Sacas, with their periods, is thus explained in the Jyotirvidábharána, an astronomical treatise. Whatever man kills 550,000,000 'Sacas (a mighty tribe of hereticks), becomes a 'Saca, and whoever kills this *Saca* only, becomes a 'Saca also.

'The first was Yud'hishtira, born on the 'Sata-'Strĭnga, or mountain with an hundred peaks, at the extremities of the world, beyond which no body can go; his period lasted 3044 years. Then came the era of Vicramáditya, the second 'Saca, which lasted only 135 years. He was born at Tâmrá-vati-nagari, or the town abounding with copper. It is called Trámbá, or Trambâ-vati, in the spoken dialects. It no longer exists, having been overwhelmed with a deluge of sand. It was near Cambát, thus called from a place of worship denominated St'hamba-tirt'ha, or with a St'hamba or pillar, called,

called, in the spoken dialects, Camba. From St'hamba, the Greeks made Asta; and from Támra, (Tramba,) they made Trapera, Campra, and Copra, Copper; and, as these two places are contiguous, they said Asta-Trapera, Asta-Capra, Campra, &c. Sometimes they represented them as two distinct cities.

'The third 'Saca was 'Salivahana, born at 'Sàleya-Dhára in the Deccan, and his period will last 18,000 years. The fourth 'Saca will be Vijayábhí Nandana, who will be born at Su-Chitra-cú'ta; his period will last 10,000 years. Then, at Rohita, (or Rotas,) will be born Nagarjuna; whose period will last 400,000 years. Then will reappear the antediluvian Bali, who is to be born at Bhrĭgu-gosha, Barigaza, or Baroach: his period will last only 821 years; when a general renovation of the world will take place.'—

'The Greeks had also four ages, like the Hindus, and the last, or Iron age, answering to the Cali-yuga, began some time before the Trojan war, and a little after the expedition of the Argonauts and Deucalion. Hesiod laments very much that he was born during that age of corruption and wretchedness. Thus the Greeks and Paurá-nics themselves, in their more sober moments, agree perfectly about the beginning of the Cali-yuga, or Iron age.

'According to the Institutes of Menu, we may place the beginning of the Cali-yuga about the year 1370 before Christ. For we read there, that men in the golden age lived 400 years; 300 in the next, or silver age; 200 in the brass one; and 100 in the Cali-yuga. These four ages are obviously to be reckoned from the flood, after which men, as far down as Eber, lived about 400 years; and then, regularly decreasing till the beginning of the Iron age, or 1370 B.C. when we find that Yud'hishthíra, Crishna, Minos, and Jupiter lived about 100 years.'

It is here stated that the first king of Magad'ha was Jará-Sand'ha, who was born 1370 years B. C. when the Cali-yuga begins; that Chandragupta, (p. 96.) who was raised to the throne in the year 315 B. C. was the same as Sandrocottus, who is mentioned by Justin (l. 15. c. 4.) as having offended Alexander the Great by his freedom of speech, and having saved his life only by a precipitate flight; and that Puliman, who died 648 A. C. is the last king of Magad'ha. Though this writer, however, in his details and pedigrees, proceeds with the confidence of an historian, so much fable and dissonance are manifested on every occasion, that we appear to wander among mere visions and shadows. The table, at the end of this essay, of the Kings of Magad'ha, or Emperors of India, from Jara-Sand'ha, contains a very long list of *names**, with dates which manifest the ingenuity

* Perhaps many of them only names. At p. 132, Capt. W. speaks of 'spaces filled up with names of kings, not to be found any where else, and most probably fanciful,' and we think that in many instances the learned Hindus have given him a plentiful effusion of fiction. 'I was,' says Capt. W. 'acquainted lately at Benares with a chronicler,

ingenuity and perseverance of the author. What impression it will make on the reader who compares it with the narrative, we pretend not to say. As to ourselves, we can derive little satisfaction from an investigation which is accompanied by such confessions as the following passages exhibit:

'From Chandragupta's accession to the throne, 315 B. C., to the year 190 A. C., there are 505 years; but during this period the chronological particulars, from the Purá'nas, are not to be easily reconciled with the general outlines which I have traced out. According to the Puránas, there were ten Maurya kings, who ruled 139 years; these were succeeded by the Sunga dynasty, consisting of ten kings also, and Vicramamitra was the eighth of that dynasty.

'The next was that of the Canwas, consisting of four kings, then Sudraca succeeded to the throne in the year 191. Thus we have six reigns, the last of the Sunga dynasty, and the four Canwas only, to fill up a space of 246 years, which is impossible.

'These Canwas are said to have reigned 345 years, which is still more extravagant. It is obvious, that there is some gross error in the context, to rectify which, in a satisfactory manner, can hardly be expected. It is my humble opinion, that a dynasty is omitted here, and that dynasty is that of the seven And'hras, mentioned in the Brahmánda, Váyu, Bhágavata, and Vishnu Purá'nas, but out of its place. In some Purá'nas, the And'hra dynasty is made to consist of seven, and in others, of nine kings. In one it is said, that they reigned 300 years; in another only 250 years.'

How discouraging is the attempt to arrange and reduce to order such imperfect materials!

The fourth Essay, intitled, *Vicramáditya and Saliváhána: their respective eras, with an account of the Bala-Rayas* or *Balhar Emperors*, occupies a considerable space in this volume, and displays the author's ardor of research into the historical antiquities of India. It consists, however, in our opinion, of very impracticable documents, and will appear to the European a confused mass of legends, less entertaining than the Arabian Nights; though evidently derived from a similar source. Men of less enthusiasm than Captain W. possesses would have been disheartened at the very threshold, since the essay opens with stating that

---

and, in the several conversations I had with him, he candidly acknowledged, that he filled up the intermediate spaces between the reigns of famous kings, with names at a venture; that he shortened or lengthened their reigns at pleasure; and that it was understood that his predecessors had taken the same liberties.' Are the MSS. of such wretches to be regarded as materials for history? 'Such,' adds Capt. W. himself, 'is the confusion and uncertainty of Hindu records, that one is really afraid of forming any opinion whatever.'

'The

'The two periods of Vicramáditya and Sáli-váhana are intimately connected, and the accounts we have of these two extraordinary personages are much confused, teeming with contradictions and absurdities to a surprising degree. Their history is to be found in the Vicrama-charitra, the Sinhásana-Dwátrin'sati, and the Vétála-pancha-vin'sati, which have been translated from the Sanscrit into all the dialects of India; and the two last tracts are sections of the Vrĭhatcat'há. The Vicrama-charitra is very scarce in the Gangetic provinces; but this deficiency is abundantly supplied, by ample extracts from that book, communicated to the Society by Major Mackenzie of the Madras establishment. In general, the Hindus know but of one Vicramáditya; but the learned acknowledge four, and when, at my request, they produced written authorities, I was greatly surprised to find no less than eight or nine.'

It appears also that there were several Salivahanas; yet Captain W. endeavours to ascertain their respective eras! Instead of attempting to follow him through these long and intricate details, we shall present our readers with a few extracts:

'Vicramáditya made a desperate tapasya, in order to obtain power and a long life from Cálí-dévi, and as she seemingly continued deaf to his intreaties, he was going to cut off his own head, when she appeared, and granted him undisturbed sway over all the world for 1000 years, after which a divine child, born of a virgin, and the son of the great Tacshaca, carpenter or artist, would deprive him both of his kingdom and of his life. Such are the words of the Vicrama-charitra; and in the Cumáricá-c'handa, it is said that this would happen in the year of the Cali-yuga 3101, answering to the first of the Christian era. Thus Vicramáditya reigned for 1000 years nearly, unmolested, in the enjoyment of every rational pleasure, and never troubling himself about his latter end, till, recollecting the prophecies about this wonderful child, and that the time for their being fulfilled was near at hand, he grew very uneasy, and sent people all over the world to find him out, that he might destroy him; and having discovered the place of his abode, he advanced at the head of an immense army, but was defeated, and lost his life by the hand of this divine child, who was then five years of age.

'The history of these nine worthies, but more particularly when considered as a single individual, is a most crude and undigested mass of heterogeneous legends, taken from the apocryphal Gospel of the infancy of Christ, the tales of the Rabbis and Talmudists concerning Solomon, with some particulars about Muhammed; and the whole is jumbled together with some of the principal features of the history of the Persian kings of the Sassánian Dynasty. For Vicrama is supposed to have waged war with the Romans all the time that he lived, that is to say for 145 years, and to have taken one of their Emperors prisoner, whom he carried in triumph through the streets of Ujjayiní. One of these Vicramas was really a Sassanian prince; and the famous Shabour or Sapor, of that dynasty, took the Emperor Valerian prisoner.'

We

We cannot help suspecting that the Pandits endeavour to impose on the Christian visitants of the Indian peninsula, and that this passage may be quoted in proof of such attempts. If this supposition be rejected, it will at least not be denied that we have here a most complete jumble of history, fable, and chronology; and that it is a desperate enterprise to methodise and give the semblance of truth to records constructed on such a plan. When the learned in the East informed Captain W. that their first *millennium* ended about the commencement of the Christian era, ought he not to have put on his cap of Incredulity?

As a sample of the legends, we transcribe the following recital:

'At Pratish'táná, says the Bráhmen, on the banks of the Gódávérí, reigned Tri-Vicrama-séna, the son of Vicra-ma-séna. He was thus called, because he possessed ácrama, pracrama, and vicrama, three synonymous words, implying energy in a great degree. A Bráhmen used to come very often, and presented him every time with a flower, in which was concealed a jewel of great value. The king respectfully received the flower, and afterwards threw it away into a corner, where they all remained neglected and undisturbed. At last the king accidentally discovered a jewel, and searching into every flower, found in every one a gem also. When the priest came again, he asked the reason of this strange circumstance, and what he meant by it. The Bráhmen informed him that, if he would come alone to a certain place, which he pointed out, he would then reveal the whole mystery. The king did not fail to go on the appointed day, when the Bráhmen informed him, that before he could unfold this secret, it was necessary that he should go into an adjacent grove, where was a corpse hanging upon a tree; cut the rope, says he, and bring the dead body to me. The king, though very unwilling, was obliged to comply, and having cut the rope, he placed the dead body upon his shoulders, and on the road a spirit that was in it spoke, and related five-and-twenty stories, to amuse aand deceive the king, when, at the end of each story, the corpse flew back to its tree, and every time Tri-Vicrama went and brought him back, and being at last irritated, he took care he should no more escape. Then the spirit informed him, that the Bráhmen wanted to destroy him, and usurp his throne. For this purpose he was going to perform some magical rites, in which a dead corpse was absolutely necessary, and that this was the reason why he had insisted on the king bringing him a dead body. Tri-Vicrama-séna, being satisfied with the truth of this information, put the Bráhmen to death, and Máhadéva appeared to him, saying, Thou wert before Vicramáditya, a portion of my own essence. I have now generated thee in the character of Tri-Vicrama, to destroy the wicked, and ultimately thou wilt be Vicramáditya again; and, when thou diest in that last character, thou wilt be re-united to me. This alludes, according to the learned, to the two Millenniums of Vicramáditya. This legend is *a little* obscure, and the compiler seems to have jumbled together the legends of Vicramáditya and Sá-

livâhana, though of the latter no mention, by name at least, be made.'

In settling the different eras of Vicramâditya, Captain W. seems not a little embarrassed. Let the passage speak for itself:

'When Vicramâditya was ninety years of age, then came Samudra-pâla, or he who was fostered, or wafted over, by Samudra, or the ocean, because it is understood that he came from distant countries by sea. He appeared in the character of a holy man, working miracles, and, as it seems, preaching about regeneration. He was kindly received by Vicramâditya, who being old and decrepit, wished very much to be regenerated. Samudra-pâla complied with his wishes, and, as there was a stout young man just dead, he directed the old king to send his own soul into that corpse, and shewed him how to do it. Vicramâditya did so, and the young man revived immediately, to the great astonishment of the multitude. In the mean time, Samudra-pâla conveyed his own soul into the body of the king, and, in that old and decrepit frame, he contrived to maintain himself for the space of 55 years, or more correctly 54 years, two months, and twenty days, and thus governed the country, with unlimited sway, in the shape and character of Vicramâditya. These 55 years being added to the 90 years of Vicrama's life or reign, the sum, 145, is exactly the difference between the eras of Vicrama, and 'Sâliváhana. in the Dek'hin; for, in the northern parts of India they reckon only 135 years. This new 'Sâliváhana, or rather his disciple, or follower, if he ever existed, died in the year 335: for this second Vicrama, or 'Sudraca, as he is called in the Cumaricá-c'handa, ascended the Imperial throne in the year of Christ 191: but in Raghunát'h's list, this event took place in the year 291. That there is an error of 100 years is obvious, on the authority of the above section of the Scanda-puráná, and also from the particulars in the same list. There it is declared, that the succession of the Hindu princes ended in the year of the Cali-yuga 4116, answering to that of Christ 1016; but the particulars give 4216, and, by retrenching these 100 years, the aggregate sums, resulting from the subordinate periods, perfectly agree with the general one, as given at full length in the list. These subordinate periods become also proportionate to one another, from Mahâbali's accession to the throne 355 B. C. down to the year 1016 of our era. The reason why these 100 years, and a few more in another place were introduced, is that the correctors of this list confounded the final overthrow of the Hindu empire, in the year 1192, by Sahebuddeen, with the mortal wounds given to it by Sebecteghin and his son Mahmud, in the beginning of the eleventh century. In all the copies which I have seen of Raghunát'h's list, no obvious notice is taken of the famous Emperor Bhoja; yet the learned insist that he is concealed there, under the epithets of Deva-Dhárá-sinha, as he is called in some lists, and Saila-Dhára-sinha in others: but in many copies these names are written erroneously Damo-Dhara-Séna, and Jala-dhara-sena. In the Bhója-prabandha the epithet Déva is always prefixed to his name, thus Déva-Bhoja; and in the room of these various

various surnames, we find in some copies Diváyana-sinha. As Bhója was king of Dhárá (now Dhár) he might certainly be denominated Dhárá-sinha. This famous city is called also 'Sàila-dhárá, and Bhója is called 'Sái-áditya, or Vicramáditya, who resided at 'Sàila-dhárá, in the Satrujaya mahat mya, and in the same manner, 'Saliváhana is denominated Pattan-sinha or Séna, from the town of Pratisthána (or Pattan) where he is said to have resided. If so, the new modellers of these lists have introduced many obscure, or rather fictitious names, in order to fill up the space between that emperor and the downfall of the empire in 1192, by Sahebuddeen, which they have confounded with the catastrophe under Mahmud-ben-Sebecteghin.'

The era of 'Sáliváhana contains seven epochs, the last of which is said to coincide with the year 1194.

We pass over the particulars respecting the Bala-Rayas of the Máhrátás, because we have not space for farther extracts from this essay: but we cannot proceed to the contributions of other gentlemen, without again reminding Captain Wilford that no page of his protracted dissertation seems to belong to its professed subject, the *Sacred Isles of the West*; and that nothing is furnished that can gratify the curiosity which was excited by the first paper, published in the preceding volume.

[*To be continued.*] Mo-y.

ART. II. *Petrarch translated*, in a Selection of his Sonnets and Odes; accompanied with Notes, and the original Italian; also with the Head of Petrarch from an Antique Bronze. By the Translator of Catullus.* 8vo. pp 268. 10s. 6d. Boards. Vernor and Co. 1808.

THE name of Petrarch must always be conspicuous in the history of the revival of letters, and the lovers of Italian poetry will ever prize the effusions of his Muse. Notwithstanding the monotony of his Sonnets, and the love-sick whining which is diffused through them, the elegance of their composition has attracted universal attention; and translations of them have appeared in various languages. It has been found, however, that in the 317 Sonnets and 49 *Canzoni* (or Odes) of the Tuscan bard, such an uniformity or repetition of sentiment prevails in the delineation of his romantic attachment to Laura, that not only would a version of the whole be unnecessary, but that his credit, among fastidious moderns, would be best consulted by a selection. We have had *Rime Scelte* of the original poems, by that elegant scholar Mr. T. Mathias; and Sir William Jones has endeavoured to compress into one elegy the beautiful thoughts and images

* See Rev. *N. S.* Vol. xxiv. p. 275.

which

which are scattered throughout several of the Odes and Sonnets. The author of the present volume has judiciously followed the example of Mr. Mathias; though he has not uniformly translated those pieces which occur in the *Rime Scelte di Francesco Petrarca*, but has been guided by his own taste in the Selection here offered to the public. We could have wished, however, that, instead of travelling over ground which has been so often trodden, and wasting his talents on these unnatural though beautiful effusions, he had directed his attention to the *Trionfi*; which possess superior merit, display the moral energies of Petrarch's mind to more advantage, and of which a well-executed translation would be an acceptable present to the English reader. It will probably be in vain to attempt to excite general notice towards Petrarch as a writer of prose; though he is said to be one of the first moral philosophers that any age has produced, and his prose compositions have been considered as forming the most meritorious portion of his works: but we shall quote from this volume, in a note below, a list of his productions, extracted from the Basil edition of 1581, in folio*.

In the preface to the edition of his poems in 1772, Sir William Jones has remarked that "some of the *Persian* songs have a striking resemblance to the sonnets of *Petrarch*; and even the form of those little amatory poems was, I believe,

---

'* 1. Of the Remedies against good, and bad Fortune: two Books.—2. Of Solitary Life: two Books.—3. Of the Leisure of Monastic Persons: two Books.—4. Of True Wisdom: two Dialogues.—5. Of Contempt of the World: three Dialogues.—6. On the Seven Penitential Psalms.—7. Concerning the best Administration of Government.—8 On the Duties, and Virtues of Commanders.—9. Of memorable Things: four Books.—10. An Abridgement of the Lives of illustrious Men.—11. An Exhortation to restore Peace to Italy.—12. An Oration to the ancient Defenders of the Roman State.—13. An Exhortation to attempt the recovery of Liberty.—14. Concerning the Fidelity, and Obedience of Wives.—15 Of shunning Avarice.—16 An Itinerary to the Holy Land.—17. Letters on his own Affairs: eight Books.—18. Letters to some of the most illustrious of the Ancients: one Book.—19. Letters without any address: one Book.—20. Letters concerning his affairs in his old Age: sixteen Books.—21. Letters on Various Subjects: one Book.—22. On Ignorance both of one's ownself, and others.—23. A Reply to the Invective of an anonymous Frenchman.—24. An Invective against a certain Physician: four Books.—25. Letters relative to his obtaining the Laurel.——Petrarch wrote in Latin verse:—1. Pastoral Eclogues.—2. Africa, an Heroic Poem on the Carthaginian War; twelve Books.—3. Epistles: three Books.'

brought

brought into *Europe* by the Arabians; one would almost imagine the following lines to be translated from the *Persian*,

> " *Aura, che quelle chiome bionde e crespe*
> *Circondi, e movi, e se' mossa da loro*
> *Soavemente, e spargi quel dolce oro,*
> *E poi l raccogli, e'n bei nodi l'increspe—*"

since there is scarcely a page in the works of *Hafez* and *Jami*, in which the same image, of *the breeze playing with the tresses of a beautiful girl*, is not agreeably and variously expressed."

The superior antiquity of the Asiatic Muse, and the known obligations of European literature to the Arabians at the period of its revival, must affix a high degree of probability to this conjecture, especially as the form of the Italian sonnet resembles that of the Persian song: but the sentiments and imaginations of amatory poets are so similar in all languages, that the mere circumstance of sameness in this respect is not always sufficient to fix a relationship or ascertain a pedigree.

As far as the style, conception, and we may add the burden of the Songs of the Tuscan Bard are concerned, the volume now before us presents a very sufficient specimen, the author having translated 70 of the sonnets and 10 of the odes. These versions occupy no larger space than the original poems, are as literal as the different idioms of the two languages will permit, and are executed on the whole in a pleasing manner, though not finished to any high degree of elegance. Some expressions are scarcely English, as 'tis not of you I *plain*,'—'*debted* to your grace,'—'*listen* her melodious lay,'—'*blent* with dignity,' &c. &c. We meet also with '*you* plain!' and '*you* shadowy grove,' for *thou* plain and *thou* grove! though in apostrophizing the great river of Italy, the writer says *Thou* Po!— For the monotony, and the perpetual recurrence of the same objects and imagery, the translator is not answerable: but the frequent mention of Laura's hair, however varied by the epithet which is descriptive of its beauty, is fatiguing. The *bionde capelli* in one canzone, the *crespe chiome* and *i capei d'oro* in another, the farther allusion to these bewitching ringlets in the passage

> " *Tra le chiome dell' or nascose il laccio*
> *Al qual mi strinse Amore ;*"

and other phrases of the love-sick bard, adapted to the same purpose, impose a difficult task on the translator; which he has endeavoured to execute by giving, for the sake of variety, as many colours to Laura's hair as would be compatible with probability.

probability. Now she displays *flaxen* locks, now *golden* locks, now *sunny* locks, or hair of *sunny* gleam; and as these locks play so much in the sun, it is wonderful that they did not afford all the colours of the rainbow! Yet, after all the objections which the most fastidious critic could make to these translations, a considerable portion of merit will remain; and the English reader must feel some gratitude for having the Italian Muse thus faithfully brought home to him. A specimen or two will justify this remark:

'Though cruelty denies my view
Those charms which led me first to love;
To passion yet will I be true,
Nor shall my will rebellious prove.

'Amid the curls of golden hair,
That wave those beauteous temples round,
Cupid spread craftily the snare
With which my captive heart he bound:

'And from those eyes he caught the ray,
Which thaw'd the ice that fenc'd my breast,
Chasing all other thoughts away
With brightness suddenly imprest.

'But now that hair of sunny gleam,
Ah me! is ravish'd from my sight;
Those beateous eyes withdraw their beam,
And change to sadness past delight.

'A glorious death by all is priz'd;
'Tis death alone shall break my chain:
O be love's timid wail despis'd!
Lovers should nobly suffer pain.'—

'Alas, with ardour past belief I glow!
None doubt this truth, except one only fair,
Who all excells, for whom alone I care;
She plainly sees, yet disbelieves my woe.
O, poor in faith, but rich in charms! canst thou
Look in these eyes, nor read my whole heart there?
Were I not fated by my baleful star,
For me from pity's fount might favour flow.
My flame, of which thou tak'st so little heed,
And thy high praises pour'd through all my song,
O'er many a breast may future influence spread;
These, my sweet fair, so warns prophetic thought,
Clos'd thy bright eye, and mute thy poet's tongue,
E'en after death shall still with sparks be fraught.'

The last line of this sonnet,

"*Rimaner dopo noi pien di faville,*"

has

has been supposed to have furnished Gray with the extravagant *concetto* of

"*E'en in our ashes live their wonted fire:*"

but the translator, in his note to this passage, does not encourage this suggestion; observing that 'our poet, I believe, meant to say, that the warmth, and genius of his verse, when he and his mistress were no more, would inspire many a future lover.'

Of those sonnets which were written after Laura's death, we shall copy that which in the original is numbered 251, and in the present selection forms

'SONNET LII.

'Those eyes, of which my song so warmly told;
Those arms, those hands, those feet, that face so fair,
Which mine own nature from myself did tear,
And made me seem as of peculiar mould;
Those crisped locks of pure, refulgent gold;
The glow that angel smile was wont to wear,
Which made our earth a paradise appear;
Are turn'd to dust insensible, and cold:
Still life, O grief! O shame! in me prevails;
Though dimm'd those orbs which did such joy bestow,
Erewhile life's bark was sped by prosp'rous gales.
Ah! now no more my am'rous strain shall flow;
The custom'd source of tuneful genius fails,
And my lyre utters only sounds of woe!'

The notes constitute a valuable appendage to these versions, explaining the occasion on which the several pieces were written, the *concetti* of Petrarch, and his scriptural and classical allusions.

Moy.

ART. III. *Illustrations of the four Gospels*, founded on Circumstances peculiar to our Lord and the Evangelists. By John Jones. 8vo. pp. 672. 15s. Board. Longman and Co. 1808.

WE take it for granted that the attention of the theological world will be strongly excited by this elaborate and original performance; to the author of which all readers, who are capable of appreciating its merits, will without hesitation ascribe the praise of diligent research, conspicuous learning, vigorous intellect, and 'an active imagination:' even though many, in various instances, should pass the same sentence on Mr. Jones which is passed by him on Mr. Marsh, that 'he has no claim to the palm of success.' Novel illustrations of the Gospels, however inviting and plausible in themselves, will be received by the cautious critic with much hesitation; since it is impossible to compliment the author

of them on his discoveries without derogating from the merit of the Evangelists as clear and perspicuous writers. Has the christian church been, for nearly eighteen centuries, in possession of the Gospels without understanding them? Are the records of the religion of the N. T., which professes to be so very plain and simple as to be adapted to the capacities of the common people, still so enveloped in darkness, in spite of the learned labours of ages, that the true key to a large portion of its contents yet requires to be sought? From pure respect to the Evangelists, we demur to such a position; and we conceive it to be our duty to approach new interpretations with a glance at least of doubt and suspicion.

Whether the doctrine of *the association of ideas*, applied to the explanation of the apparent incoherence, obscurity, and want of classical arrangement, which occur in the writings of the four Evangelists, will 'form a new era, (as this sanguine commentator predicts) in the history of Christianity,' we leave events to decide: but let the fate of his hypothesis be what it may, we do not scruple to pronounce that the inventor will obtain distinguished reputation as a biblical scholar. His work is intended to supersede the necessity of the unsatisfactory processes of harmonizing, by accounting for the dissonances which exist in the several narratives, on a principle or law which universally regulates the human mind: but in the application of this principle, great boldness of imagination is requisite, since it is necessary for the illustrator, in all instances, to penetrate the secret thoughts and to seize the train of ideas of the Evangelists. He becomes, in the most appropriate sense of the word, a *poet;* and fancy always takes her stand at the helm of the mind. This fancy may possibly, in general, be well-governed: but still it is fancy; and the best that can be said of the explanation of each difficulty is that it is a very plausible conjecture; for it is impossible, when the narrative is disjointed, to develop with certainty the concatenation of the sacred writer's ideas.

Unquestionably, the law of association governed the Evangelists, as well as all other historians, in the composition of their narratives: but it is singular to adduce this law of connection, by which the images of past occurrences are kept in due order in the mind,—especially when it is 'intensely occupied with the body of facts,'—to account for an inattention to what Mr. Jones calls 'the drapery of topographical and chronological precision.' To a person who is 'intensely occupied' in the recollection of facts, *time* and *place*, though not strictly entering into the body or substance of those facts, are however such material circumstances, and in general so closely associated,

that they will present themselves together; and, according to the established rules of evidence, that man's testimony would be questioned, in our courts of law, who failed to clothe his facts in 'the drapery of topography and chronology.' According to Mr. Jones's principle of association, the great event, which decided the Jews to apprehend our Saviour and cause him to be put to death, must necessarily have occurred to the memories of each of the sacred penmen in their accounts of the Crucifixion; and yet only one of the four takes any notice of it, though it was the most stupendous and striking of all our Lord's miracles: we mean, the resurrection of Lazarus. It is granted that the sacred penmen were not studious of observing the systematic rules of composition, and that they affected nothing beyond "a plain unvarnished tale:" but Luke, in particular, professes to exhibit a *connected* narrative following the *order* of events; and if that order has been deranged, it seems more reasonable to attribute this derangement to accidents which have happened to his manuscript, or to the circumstance of his having copied from a document or documents not chronologically arranged, than to the law of association operating on his memory. Two similar events, though widely separated in point of time, may, by virtue of this principle, be blended together in a writer's thoughts, and, for particular reasons, may be placed in juxta-position: but, in other cases, the application of this rule is very dubious and hypothetical. Admitting that Mr. Jones may be right in some instances, in others he is probably wrong; and at all events, his hypothesis is untenable with the doctrine of Inspiration, how much soever he may insinuate the contrary; for, if the divine influence pervaded the minds of the narrators, the most perfect arrangement must have been the result; their recollections could not have deviated in the smallest iota from the truth of facts; and no dissonance could have displayed itself even 'in the drapery of topography and chronology.' The Divine Spirit could not have dictated to *this* Evangelist to write that such a fact occurred at such a particular time and place, and to *that* Evangelist that it occurred at another. On Mr. Jones's principle, immaterial deviations from rigid historic order might have happened: but, had the pens of the Evangelists been guided by Inspiration, their narratives must have been models of the most consummate correctness; and the labour, which is here so ingeniously devoted to illustrate them, would have been in a great measure unnecessary. Neither Mr. Marsh's nor this writer's hypothesis is compatible with the notion of the sacred penmen having been divinely inspired; for to copy a document, or to follow the train of

the

the association or rather aberration of ideas, requires no supernatural assistance.

Mr. Jones appears to us to have formed a very correct idea of the plan on which the interpretation of the Scriptures ought to be conducted, and his solicitude to qualify himself for the task merits the highest commendation. In order to ascertain the object of the Evangelists, and to appreciate the precise meaning of the terms and phrases which they have employed, he has endeavoured by the aid of learned industry and a strong imagination to place himself, as it were, in the very age and country of these sacred writers: but we think that he has been led into some mistakes, by not exactly attending to the chronology of antient opinions; and that in other instances he has permitted his fancy to seduce his judgment. Perhaps he places too high a value on those spurious works, the Recognitions and Homilies of Clement; since the views of the Evangelists, and the state of sects and doctrines in their day, can be collected with little certainty from a forgery of the 2d century. Lardner is surely undervalued, by this writer, for his '*clay-cold* caution:' in an annotator, and critic, this quality is beyond all price; for if he catches at evidence merely because it may suit his purpose, and has not all his doubts and suspicions on the alert, he will cherish conjecture at the expence of sagacity.

When the quantity and the variety of matter in the volume before us are taken into consideration, we shall not be expected to follow the author step by step in his inquiry. It will be proper, however, to state that the fifty-two sections, into which the work is divided, include all the interesting events that are detailed in the evangelical history. The first two are occupied by learned comments on the Introductions to the Gospels of Luke and John: which are followed by accounts of the mission and preaching of John the Baptist; of the Temptation of Christ; of the calling of the disciples; of the Marriage-feast; of the sermon on the Mount; of the cleansing of the Leper; of the raising of Jairus's daughter; of the blind and dumb demoniac, &c. &c. thus accompanying our Lord through his public ministry, till, in the concluding sections, we are presented with the author's observations on the Agony in the garden, and on the events which attended the crucifixion of Jesus and his ascension.

In the section appropriated to the illustration of Luke's preface, Mr. Jones observes that

* The writers of the New Testament, though in a common way versed in the Greek tongue, had never studied the systematic rules of composition. They had not been educated in the schools, they had

had not perused the authors of Greece, and, therefore, they had not sufficiently attended to that methodical arrangement, that *continuity of thought, derived from original impressions*, that correctness in regard to time and place, which supply the series and constitute the beauty of a classic history. For this want of art, the principle of *association* was the chief substitute; and they recorded things, not as they actually occurred, but as they occurred to their memories. Ordinary events, it is farther to be observed, receive much of their value from being exhibited, as they actually succeeded each other; but the events of the New Testament being of an extraordinary nature, derive little or no importance from the exact notifications of place and time; and the only question respecting them is, not whether they were done at a particular time, or in a particular part of Judea, but whether they were done at all.'

Every attentive reader of this passage will be surprized on being told that a perusal of the authors of Greece * was necessary to give a compiler '*continuity of thought*;' on finding the recollection of events in the order of their occurrence represented as the result of *art*; and then on having the principle of *association* introduced as a substitute for natural concatenation. Whether occurrences be ordinary or extraordinary, they must be recollected in the same manner; and it is not easy to conceive how their importance could disturb the memory respecting the circumstances of time and place. The passage which follows is more to the purpose; discovering, probably, the true causes of that want of natural arrangement which is so apparent in the Gospels:

'It ought not to be forgotten that the transactions, which the Evangelical writers have recorded, were crowded within the ministry of the illustrious founder, which comparatively was of short duration; that some years elapsed before even the first of his biographers committed them to writing; that during the intervals of the occurrence and the written history of those events, they were a thousand times repeated on different occasions, and in a different order; that the

---

* In another place, Mr. Jones asserts that 'the fishermen of Galilee shewed a skill and readiness in the use of the Greek tongue, not only beyond the vulgar, but beyond the learned in Judea.' If this be a fact, how could they have been ignorant of the Greek mode of composition? It is, however, ludicrous to suppose that the knowlege of the Greek writers was necessary to impress on annalists the idea of chronological arrangement. Are not all histories, in all languages, constructed on this plan? What is the method which Luke has pursued in the Acts of the Apostles? Had 'the stream of association' (a singular phrase to express the aberration of the mind from the principal train of thought, to one that bears a relation to it,) carried him away in the composition of his Gospel, the same cause would have operated also in the Acts.

original

original succession was destroyed by subsequent combinations, and it remained for them to adopt in most cases that order which *the law of association suggested.*'

Without having recourse to the suggestions which the law of association might or might not have furnished, the probable cause of the different arrangements which are to be found in the several evangelists is given in this extract. It is generally agreed that *our Lord wrote nothing*, and consequently *left behind him no account penned by himself of his public ministry.* The churches, however, it is natural to conclude, soon after his ascension, were furnished with memorials or documents that were originally composed in all probability by the Apostles, or by persons under their direction; and these documents were perhaps the Memoirs of the Apostles which are quoted by Justin Martyr. To these details, additions were probably made from time to time; and from them extracts were taken, or abridgments compiled, for the use of newly formed churches or of individual converts. When we advert, therefore, to the accidents to which these memorials were liable in manuscript, by the addition of notes, by partially copying, or by carelessly transcribing, it is not difficult to account for the natural order of events having been so disturbed, as to prevent the possibility of different historians concurring in the same arrangement. Each of the evangelists, being persuaded of the truth of the facts, exerted his best efforts to exhibit such a view of the transactions of our Saviour's life, as his own knowlege, assisted by the authentic documents which were before him, enabled him to construct; and we are inclined to believe that the principle of association had no other effect on their narratives than on those of other annalists. Luke professes to have scrutinized with a critic's keenness, and to be intent on composing a methodical history; and if he has deviated from the natural order of events, such deviation could not have arisen from a wish to concatenate things which were originally unconnected, but from the state and condition of his materials, which had suffered by officious zeal, or by carelessness; for numerous were the memorials, as he himself tells us, then in circulation, which must have been copied, either wholly or in part, 'a thousand times.' In this view of the case, the matter admits an easy explanation; and it must also be recollected that, in the transmission of the evangelical records in manuscript through a long series of ages, accidents and mistakes have occurred with which the sacred penmen are not chargeable *. That the evangelists were not

* The confusion of ideas in Mark ix. 37—41 is remedied by mere transposition; why, then, call in association? See p. 372.

merely indebted to their recollections, or memories, in composing their respective accounts of their Divine Master, seems to us to be placed beyond a doubt by the numerous instances of verbal harmony of which Mr. Marsh has taken notice.

By adverting to the opinions of the Gnostics, Mr. Jones has thrown some light on the proem to John's Gospel: but, if Lardner be too favourable to these heretics, the present author has erred in the opposite extreme. We shall ask him in this place, whether his note on the phrase in the 18th verse, "in the *bosom* of the Father," does not require to be re-considered; (for the Roman custom of reclining at table, as he himself has afterward noticed, was prevalent in Judea in the time of our Lord and his apostles, and was practised by them;) and whether the disorder which he perceives to exist from the 14th to the 19th verse is not better explained on the score of a deranged text, than on the principle that the original writer '*suffered his pen to be carried away with the stream of association?*'

The comment on John i. 15. will exhibit Mr. Jones's mode of illustrating this difficult text;

'The latent reference, which the passage in its original order bears to the descent of the Spirit at the baptism of Jesus, furnishes a clue to ascertain the true sense of the language which the Baptist uses on the occasion. "He is come before me," εμπροσθεν μου γεγονεν, that is, "Jesus whom I pointed out as coming after me, has, by endowments from heaven, and the testimony of God himself, taken the lead of me. Being thus proclaimed and qualified as the Christ, I, as only a messenger sent before him, having now executed my office, give way to him. Being at length arrived, he has taken the *precedence* of me." He then adds the reason, "For he was supreme over me," ὁτι πρωτος μου ην. "Being the Son of God, he is Lord over me, who am sent, not as you suppose, to be the Christ, but only the forerunner of the Christ."

We pass over the history of the Baptist, in order to proceed to the *illustrations* of the Temptation of Jesus; a subject which is indeed placed in a *new* point of view, though Mr. Jones has thus afforded a novelty which we suspect will not prove generally satisfactory. It is supposed that the design of the Evangelists, by employing the term *Satan* or the *Devil*, in this and other parts of their narratives, was not 'to sanction the existence of a real evil principle having influence over the minds of men; but to personify qualities and abstract notions, and render them more lively and impressive by representing them as persons.' Applying this position to the Temptation of our Lord, Mr. J. informs us that

'We are to understand by Satan, those impediments to the success of his religion with which he had to struggle, whether they arose from his own personal feelings, from the mistaken views of his countrymen,

trymen, or the hostility of the world at large. His sole object in retiring for forty days into the wilderness, was assuredly to meditate on the best and most effectual means of executing his commission. Here the obstacles which he should have to encounter, could not but present themselves to his imagination, and it was natural in a person, who lived in an age and country prone to enliven by figures of speech the most inanimate things, to speak of the ideas which occurred, and which he discussed in his mind, as a conversation held with the tempter. The difficulty to conceive this must be greatly diminished, if not entirely removed, by considering that it was *usual* with our Lord to personify under this or equivalent names, the evils which opposed him; and that the Holy Spirit, which appears to be *only a divine power*, is nevertheless *personified*, and introduced before the reader as an *agent* in the scene. Mark says, that the Spirit *driveth* him into the wilderness, and Matthew writes, that he was *led* by the Spirit; terms which, in strict propriety, imply not an admonition, but a director or controller.

'1—5. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he said, if thou art the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live on bread alone, but by every word that proceedeth out of the mouth of God."

'This paragraph, divested of the personification, and expressed in simple terms, is in substance the following: "Jesus having retired under the influence of the Spirit, into a solitary part of the wilderness, in order to meditate on his future ministry, and being forty days without regular diet, the feeling of hunger suggested to him the question, whether, as he was really the Son of God, he might not use his miraculous power to supply his wants, and thus prevent himself from languishing to death. But this question he negatived, as it might lead to an exercise of his authority, which, though innocent on the present occasion, would be inconsistent with the will of God, and favourable to the adversary."

'5—8. "Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy feet against a stone. Jesus said unto him: it is written again, thou shalt not tempt the Lord thy God." "He next reflected, that the temple, as the house of his father, belonged in a peculiar manner to himself, and the natural wish he felt to accommodate his claims to the views of his countrymen, suggested to him the propriety of placing himself on the eastern wing of the temple, and dropping thence in the midst of the crowd below. If he did this, the same wish flattered him, that on seeing him fall unhurt from such a stupendous height, the rulers would receive him as the Messiah, and in consequence invest him without opposition with the dignities and emoluments of the Jewish church. But this suggestion also he withstood: for, however desirable he

thought it to ensure the favour of the Jews, by appearing among them in the manner in which they expected the Christ would appear, he deemed it presumptuous to depend on God for extraordinary support, if he endangered his life to answer an end, which the divine wisdom thought fit to accomplish by other and better means."

'8—11. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, all those things will I give unto thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—"The love of glory and distinction which are inseparable from most men, but which was little felt by Jesus, presented to his imagination a still more specious allurement. Not only the government of Judea, but all the kingdoms of the world, ambition held up to his view as within his reach, if he would but employ for this purpose, the authority now vested in him; and it is farther insinuated, that his aggrandisement in this respect would remove at once every impediment to universal reception; since the whole Jewish nation expected a prince and a conqueror in the person of their Messiah. But this temptation he instantly repelled, as being incompatible with that conduct which the wisdom of heaven thought fit he should pursue, as the Saviour of mankind."

'If this interpretation be right, the temptation of Jesus was not a *real fact* presented to his senses, nor yet a *vision*, but a figurative, a symbolical representation of the difficulties with which he had to contend in the discharge of his office, and of the feelings which such difficulties naturally awakened.'

In an Appendix, this subject is resumed, and Mr. Jones farther endeavours to illustrate the Temptation of our Lord, by that beautiful allegory called the Choice of Hercules, related by Xenophon in the Memorabilia; observing that 'in the commencement of his office, he *saw two paths spreading before him: the one at the outset, smooth and level, decorated in its progress with sensual delights as with flowers, and terminating in wealth and universal dominion:* On the other, he perceived a road, in the beginning rugged and arduous, infested in its course with human ills as with beasts of prey, and guarded at the end with the dragon of death, but pointing beyond it to glory and immortality*.'

All this may be perfectly novel and extremely ingenious: but it seems not to correspond with our notions of the spotless character of Christ, nor with the tenor of the Gospel narrative. To say nothing on the circumstance of making the history of our Saviour's public life commence with an allegory, we shall merely ask where are the facts on which this allegory

---

* The Agony in the Garden of Gethsemane is supposed also to be figurative.

can

can be maintained? Would the voice from the cloud have pronounced Jesus, at his baptism in Jordan, to have been "the beloved son of God, in whom he was well pleased," if his Omniscient Father had discovered in his mind those latent sparks of worldly vanity and ambition, which Mr. Jones's hypothesis implies? Our objection to this explanation is that it makes *the Temptation* to originate not from any person or thing from *without*, but entirely *in* our Lord's mind, which we are assured was sinless. If we adopt Mr. Jones's view of the subject, our Saviour must have been elated beyond measure by his appointment to the Messiahship, and must have meditated on projects to which we reverently abstain from affixing proper epithets. We believe that Christ was as meek and humble in the wilderness, as in the subsequent part of his life on earth; and that in this season of retirement and meditation, he saw no path spred out before him, 'decorated with sensual delights as with flowers;' nor ever for a moment conceived the idea of throwing himself from the battlements of the temple into the court below. That the history of the Temptation in the Wilderness is clogged with difficulties, we readily allow; and the ingenious explanation of it by Mr. Farmer, who supposes it to have been a divine vision, is, for the reasons assigned by the author before us, not completely satisfactory: but we would prefer his account, with all its imperfections, to that which these Illustrations offer, because a preternaturally excited vision might have been presented to our Saviour, without suspending any of the faculties of his mind. At all events, any interpretation is preferable to that of making Satan, or the tempter, take his seat in our Saviour's own spotless heart *.

The sections on the conversation with Nicodemus, and on the sermon on the Mount, are creditable to the author's learning and ingenuity: but we do not believe that Cerinthus was a contemporary † with our Lord; nor that, in Christ's discourse to the Jewish ruler, he glances at any of the opinions of this heretic. As to Mr. Jones's remark on the first clause of the Lord's Prayer, 'that none of the Jewish teachers ever before addressed God under the character of *Father*,' we refer

---

* At p. 141, the author presents us with a nobler view of our Saviour in his solitude. 'While he continued in the wilderness, it was doubtless a part of his employment, to frame and to digest the system of morals, which he was soon to deliver to the people, and which is contained in his sermon on the Mount.'

† Lardner says that he flourished at the latter end of the first or beginning of the second century. Works, Vol. ix. p. 330.

him to Lightfoot's *Hor. Heb.* p. 159. where it is proved that the appellation was well known among the Jews.

That the magicians, who pretended to maintain an intercourse with evil spirits, frequented holes and caves, we do not deny: but that our Saviour (Matt. viii. 20) alludes to these holes, we are not convinced by the following illustration:

'The foxes have holes, and the birds of the air have roosts. But the son of man hath not where to rest his head." Which is to this effect; "The deceitful and the impure have indeed their holes or dens, which they frequent for the purposes of deception and impurity. But I have no such place of resort: nor have I any hidden treasure, in which my followers may partake."

The word *roosts*, as well as that of *holes*, should have a meaning assigned to it, which cannot be done by making the passage to glance at the heathen sorcerers: but if it be supposed to contain a reply to a man who believed our Saviour to be the temporal Messiah expected by the Jews, and if it be pointed at the train of thought (or *stream of association*, as Mr. J. would say,) passing through his mind, the whole is perfectly luminous, and is to this effect:—"You suppose that by following me you will be magnificently lodged in some earthly palace: but do not expect any worldly emoluments from me, for I am worse accommodated than the beasts of the earth or the fowls of the air, some of the former having their holes or burrows, and the latter their roosts or nests, whereas I have no dwelling which I can call my own."

Respecting the cure of the demoniacs at Gadara, and the passage of the demons into the swine, some singular observations are here suggested. Mr. Jones conceives the miracle to have been *symbolical**, though no hint to this effect ever appears in the Gospels. We are told that 'the persons from whom Jesus cast out the evil spirits, on this occasion, were *two*; one denoting the necessary effects of Christianity among the Jews, the other among the Gentiles;' and it is triumphantly added by way of finale,

'Let infidels then cease to cavil at a miracle, the object and nature of which they do not understand. The illustrious author did not violate the principles of humanity, did not trespass on the lawful rights of individuals. Herds of swine were forbidden property. The laws of *Hyrcanus* prohibited *to keep*, the law of Moses prohibited *to use* them for food. The keepers felt their guilt, and they fled. Justice did not pursue, but mercy forgave and probably reclaimed them.

---

* The miracle of stilling the storm, mentioned in John vi., receives an interpretation equally fanciful. See p. 313.

On

On the other hand, the miracle in question possesses all the characteristics which distinguish the other works of Jesus, power, wisdom, and, what it is supposed to want, benevolence; its chief design being to restore to sense and enjoyment an afflicted maniac, and to illustrate an important lesson respecting that gospel which originated in the love of God. He might farther have intended to rectify the vulgar opinion that God has a place in reserve to confine and torment the demons by causing them to *perish* in the sea, and in general to shew that *destruction*, and not eternally protracted torments, awaits moral impurities.'

Since the death of a possessed person never suggested to the spectators the destruction of the supposed in-dwelling demon, the perishing of the swine in the water could not tend to rectify the vulgar opinion concerning demons; much less could it convey an idea corrective of the notion of eternal torments. To the author's remarks on Demonology, however, we would direct the notice of the reader; though here, as on other subjects, we do not entirely coincide with him.

When it is necessary, Mr. Jones employs conjecture very freely; and, in one instance (p. 289), he roundly accuses the Evangelist of 'omission.' The apparent abruptness of the remark in Luke iv. 25. this annotator attributes 'to a fact, which the historian has omitted,' viz. the death of Joseph, the husband of our Lord's mother, by which event she was now a widow: we, however, regard the passage as affording no ground for such a conjecture, and as perfectly intelligible without it.

At p. 343 *et seq.* a philosophical criticism is introduced to explain the speech of the man who was born blind, on his being restored to sight; "I see men as trees walking;" which is here interpreted to mean, "I see men as if they stood on their heads, resembling trees, with their roots in the air." Most probably the object, on whom the miracle was performed, intended by the above passage to express no more than that, on the first exercise of the gift of sight, he saw men walking, but saw them at first very indistinctly.

In the attempt to explain the motive for sending Peter to the *sea*, and not to the *bag*, for money to pay the demanded tribute, Mr. Jones has fished for a reason, (see p. 375, 6) but has not, we apprehend, caught the true one.

So far from agreeing with most modern critics, in considering the story of the woman taken in adultery as an interpolation, Mr. Jones regards 'the incoherence observable in it as a circumstance which imparts to the story an additional evidence of authenticity and truth.' Such remarks as these, which the vulgar would call *dashing*, are not, we own, adapted

to

to our taste.—In a subsequent section, many learned observations are made on the true rendering of Εγω ειμι (see p. 402. and p. 412) which might have been spared; for in John ix. 9. it can only mean, according to the common version, *I am he.*

One more specimen of this learned gentleman's new mode of illustration must suffice.

Most commentators would take it for granted that, when our Lord constructed the parable of the virgins who went out to meet the bridegroom, (Matt. xxv. 1. *et seq.*) he mentioned *ten* because that was the usual number of bride-maids which in his time attended at Jewish marriages; and when they found this natural supposition confirmed by Lightfoot, they would be satisfied, especially as the moral of the fable depends not on the number of the virgins. Mr. Jones, however, having recourse to his favourite *Recognitions*, discovers an allusion to the Gnostic system; and because the author of this spurious book fancifully divides the opposite pairs of good and evil into ten, Mr. J. concludes that our Saviour employed this number to designate the opposite descriptions of wise and good. We shall give the passage in qnestion below *, that our readers may be convinced that this notion is purely fanciful.

Notwithstanding the strictures which we have thus passed on the present work, its merit is very considerable; and much instruction as well as matter for reflection will be found in it. Mr. Jones has the art of interesting the reader; and he throughout displays that manliness and independence which must secure to him the respect of all men of true genius and liberality. We claim the right of equal freedom in our criticisms; and indeed he who has accused Farmer of 'preposterous officiousness,' and Wakefield of 'abominable perversion,' cannot be offended at any epithet by which we have designated his Illustrations.—The volume concludes with the following inferences:

---

* "*Decem ergo, quæ diximus, paria, huic mundo destinata sunt ab initio sæculi. Cain et Abel unum par fuit. Secundum vero Gigantum et Noë. Tertium Pharaonis et Abraham. Quartum Philistinorum et Isaac. Quintum Esau et Jacob. Sextum Magorum et legislatoris Moysi. Septimum tentatoris et filii hominis. Octavum Simonis et meum, Petri. Nonum omnium gentium, et illius qui mittetur seminare verbum inter gentes. Decimum Antichristi et Christi.*" Recog. l. iii. 61.

It is impossible that this essenee of nonsense could have existed in our Saviour's time; and if it had, he would not have composed a parable alluding to it.

First

'First, Our Lord, in many parts of this work, appears to have foreseen future events; and those events, which he could have foreseen only by the inspiration of God, were so familiar to his thoughts, as to recur, by the association of ideas, in the same manner, as transactions already past recur to ordinary men. The doctrine of association, therefore, proves the divine mission of Jesus Christ.

'Secondly, The manner in which the facts, contained in the four Gospels, are arranged, proves, as being the effect of association, that those facts had been previously impressed on the memories of their respective authors; that is, proves, that they were not feigned, in concert or otherwise, by the writers, but copied from impressions which had actually been made on their minds.

'Thirdly, The Scheme, which the Gnostic impostors planned, to check the progress and to counteract the influence of Christianity, supposes those facts, upon which Christianity is founded, to be true. Allowing the truth of those facts, we cannot wonder that unprincipled men should attempt to undermine, by artifices, what they were unable to frustrate by undisguised opposition. If, on the other hand, those facts were not true, we cannot discover in the known principles of the human mind, a reason why men should have endeavoured to defeat, by a scheme fraught with absurdity and folly, what, from their circumstances, they were able to deny, and to expose as false. The false tenets of the Gnostics, therefore, when properly ascertained and considered, will be found a lasting monument to the truth of the doctrine taught, and to the reality of the works performed, by Jesus Christ.'

Four appendices are subjoined; in the first of which Mr. J. defends his own hypothesis, and pointedly combats that of Mr. Marsh. In supporting the former, he is obliged to assume the *improbable* position (he, however, calls it a *probable* one) that 'our Saviour directed the attention of his disciples to the *Greek tongue*, and furnished documents in that language'; and having, as he thinks, secured his own ground, he proceeds to ridicule Mr. Marsh's document ℵ, with the additions A, B, Γ, and α, β, γ, contending that this hypothesis is unnecessary, unsatisfactory, and absurd. As Mr. Marsh, we presume, will retaliate, and as Mr. Jones has afforded him an ample field, we shall abstain from making ourselves parties in the controversy.—The 2d appendix contains an ingenious supplement to those strictures which occur in the body of the work, on the preface to John's Gospel.—The 3d, as we have already hinted, affords a critique on the late Mr. Farmer's Essay on Christ's Temptation; and the 4th presents us with some observations on the Greek article, in consequence of Mr. Middleton's volume, "the Doctrine of the Greek article," &c. a publication which we have not yet reviewed. For this reason, we shall not here discuss the subject; and it may suffice to observe

observe that Mr. M. has found in Mr. Jones a powerful antagonist.

Such a work as this ought to have been furnished with an Index.

Mo.y.

ART. IV. *Institutes of Latin Grammar;* by John Grant, A. M. 8vo. pp. 460. 10s. 6d. Boards. Longman and Co. 1808.

WE are by no means convinced that the exigencies of literature called for a compilement of this description. The labours of the learned and ingenious Claude Lancelot, to which we are indebted for the Grammar which passes by the name of the Port Royal, seem to have embraced nearly every object that has come within the contemplation of Mr. Grant; and to be admirably calculated for the improvement of the student, when his capacity is sufficiently matured to comprehend the higher and more difficult principles. At the same time, we must allow that these Institutes display considerable ability, great diligence, and occasionally an enlightened and philosophical insight into the structure of language; and though we cannot regard them as intitled to supersede the Port Royal, they may be safely consulted as a respectable and useful auxiliary to that production. It should also be remarked in justice to this performance, that its arrangement seems to us much more natural and perspicuous than that which was adopted by Claude Lancelot; and that it has the additional advantage of being a more complete and independent work, since the P. R. perpetually incommodes the reader by referring him to a separate treatise on general and rational Grammar, which is supposed to have been written by the same author.

We must not attempt a very minute and regular analysis of this volume, since by such an examination we should be seduced into a length of barren controversy, and perhaps be betrayed into forgetfulness of a maxim which should be present to the minds of all who engage in these inquiries; "that it becomes a grammarian to know, that there are many things not worth his knowlege." We shall therefore confine ourselves to a few detached remarks.

For the purpose of imparting a distinct and comprehensive notion of the mechanism of the Latin tongue, Mr. G. has adopted very largely the method of tables and synopsis, and has added to his digest of rules a very copious enumeration of anomalies and exceptions. In these departments, his industry appears to us to be sometimes superfluously and injudiciously

judiciously exerted. We confess that we have considerable doubts as to the advantage of tables; since a scheme which is constructed to exhibit, at one view, a variety of complex and arbitrary rules, is often in danger of creating more perplexity than it removes. The compilation of long lists of anomalies and exceptions is of still more doubtful utility. They are a load which no memory can sustain; and they give so formidable an appearance to the rudiments of language, that their probable effect must be to repel the most ardent and enterprizing intellect. After the elements are once mastered, the anomalies and peculiarities cannot be effectually familiarized by any other means than the habits of conversation or composition, combined with the study of the best models.

When treating of the inflexions of the third declension, Mr. Grant has scarcely adverted to the conjectures of those grammarians, who have endeavoured to account for its irregularities by supposing that the forms of the nominative cases were different, in the primitive condition of the language, from those which they assumed in its more polished state. Such speculations, indeed, may be rather curious than useful; yet they might possibly afford some assistance in fixing these various and apparently arbitrary formations in the memory of the student, and ought at any rate to have been distinctly noticed in a work like the present.

In defining the nature of the several species of verbs, the author is on the whole sufficiently perspicuous: but we are at a loss to understand his meaning in describing *cado* and *stillo* as verbs of *internal motion*. They may perhaps be called verbs of *involuntary motion*; and they are without doubt rightly distinguished from verbs of *loco-motion*, which always implies a suggestion of the will.

The very difficult and complicated subject of the subjunctive mood and its tenses is investigated by Mr. G. with considerable diligence and ability. Though our limits will not allow us to enter very deeply into this intricate discussion, we must remark that much still remains to be done towards an accurate and satisfactory exposition of the effect of the subjunctive form. The notion entertained by some grammarians, and adopted by the Port Royal, that it always has more or less a reference to futurity, appears to us to be extremely questionable; although the English grammarian may, perhaps, find a peculiar difficulty in exposing this error, countenanced as it frequently is by the confusion introduced into our language by the use of the auxiliary verbs. It is not difficult, however, to discern the origin of this mistake: the subjunctive mood generally points to some action, &c. which is contingent or con-

ditional, and which therefore cannot in strictness be said to exist at present; and in this sense the present time is certainly excluded from the subjunctive. The times, however, at which the contingency or condition may take place, on which the action of the verb depends, are capable of being distinctly marked; and in a clear and accurate contemplation of these times consists the proper use of the subjunctive form. It must often, indeed, inevitably happen that these times are indefinite; a circumstance which must create some confusion, such as must be incidental to all languages which have not the advantage of a particular form for that purpose. The following sentence (which is cited in the Port Royal as an instance that the perfect in *rim* is taken for the *future*) strongly illustrates the distinction of tenses in this mood:—"*Injussu tuo, Imperator, extra ordinem nunquam pugnaverim, non si certam victoriam videam.*" The perfect "*pugnaverim*," here, is in one sense an *aorist*; it denotes an action which may be complete at some indefinite time. In the latter part of the sentence, the present "*videam*" is used with singular force and propriety; since it fixes the imagination to some particular moment, at which the speaker fancies himself tempted with the prospect of an immediate victory. It is impossible, by means of our auxiliary verbs alone, to express this in English: we must resort to the assistance of explanation; thus: "I never would, *at any time whatever*, fight without the orders of my General, no, not though I should see, *at the moment*, a certain victory before me." It may be farther remarked that any other form than the perfect "*pugnaverim*" would have been defective in propriety.—"*Pugnem*" would have been insufficient, because it would have limited the professions of obedience to the present occasion: "I would not *at this moment* fight, &c."—"*Pugnarem*" would perhaps express adequately the indefinite time at which the action might or might not take place: but then it would have the aukward effect of pointing, not to a complete, but a continuing action: it would signify, "I never would *be fighting at any time*," &c. As it stands, the spirit of the passage is; "it never shall happen *at any time that I have fought*. without orders," &c.

We cannot dismiss this topic without entering our protest against the doctrine of what is called the false subjunctive; that is, the use of the subjunctive form where the sense is *purely* assertive or indicative. This notion is left by Mr. Grant precisely as he found it; from which we conclude that to him it is perfectly clear and satisfactory. To us, we confess, it appears to be cutting the knot, which a little patient diligence might untie. We are persuaded that it would be very

very difficult to discover a single instance in which the use of the subjunctive does not point to something clearly distinct from bare independent assertion; and in a variety of cases, the sense will be found so far to imply contingency, or at least uncertainty, that the propriety of a mode of expression different from the assertive may be obviously discerned. The sentence, "*rogas me quid tristis ego sim*," is no doubt properly rendered into English by the indicative, "why I *am* sad:" yet there would be no impropriety in saying, "you ask me what *may be* the reason of my sadness," which approaches much more nearly to the force of the subjunctive or contingent form used in the latin. It signifies that the cause of sadness, though known and certain to the sufferer, is, till disclosed, an object of conjecture, a mere contingency, to the person making the inquiry. It may be one thing, or it may be another; and, considered in this light, it is an improper subject for the assertive form of expression. — Let us take another instance: "*quam dulcis sit libertas breviter proloquar:*" in English, "I will tell how sweet liberty *is*." Addressed, however, to a person who is ignorant of the sweets of liberty, the latin idiom is incomparably more significant than ours. To such a person the degree of enjoyment, yet undescribed, is still a matter of uncertainty; it may be greater, or less; with reference, therefore, to one who has to learn what are the delights of freedom, the use of the contingent or subjunctive mood has a clear and emphatic propriety. It is by no means uncommon even in English to use such expressions as "where may you be going"—"what may that book have cost you," &c. In such cases, the speaker employs these forms of expression with reference to his own uncertainty; and he signifies that the object of his inquiry, though in itself perfectly certain, is still, as to him, in the nature of something contingent. The genius of the English, however, undoubtedly leans in all such cases to the use of the indicative rather than the subjunctive form; and in many instances it will by no means admit of the subjunctive, when it is absolutely required by the latin. To use the pithy and concise phraseology of the logicians, the one language appears chiefly to contemplate objective certainty,—the other, subjective contingency.

In such phrases as this, "*quum Cæsar hæc animadvertisset*," "when Cæsar had observed these things," we cannot help thinking that the potential force of the subjunctive mood may be distinctly perceived; and that the full signification of the sentence is, "when Cæsar had been enabled to perceive these things." This view of the subject is countenanced and illustrated by the practice of our older writers, who

frequently use the subjunctive "might" where modern authors would infallibly resort to the indicative; and who in a case similar to the above would very probably have written thus; "as soon as Cæsar *might* perceive this," &c. The only instance which occurs to us at present is the following:

> "But I *might see* young Cupid's fiery shaft
> Quenched in the chaste beams of the watery moon,"
> Mids. Night's Dream.

where the indicative "*I saw*" might have been used without impropriety. Indeed, in the beginning of the same speech, the indicative is adopted:

> "That very time *I saw*,
> Cupid all armed."

The phrase, "*adeo benevolus erat* ut *omnes* amarent," is supposed to be another instance of a signification purely indicative, expressed in the subjunctive mood, in compliance with the government of the conjunction, *ut*. We apprehend, however, that, although we translate "*amarent*" into English by the indicative, something more than a mere assertion of the fact is implied in the original; and that the sense is, He was so benevolent that all men "must love him," or "could not help loving him." It would be hasty to conclude that these niceties of speech do not exist, because they are not reached by our own language.

Perhaps it is scarcely possible to contrive any general rule which shall express accurately the distinction between the indicative and the subjunctive mood. We think, however, that it may safely be said that the office of the one is drily and directly to predicate action or existence, &c. while that of the other is to assert it obliquely, or conditionally and hypothetically. The one considers action, &c. as independent; the other as contingent, or dependent on and connected with something else. We believe that this distinction will be found to account for most if not all of those cases in which the subjunctive has been supposed to be falsely introduced, in obedience to some mysterious power belonging to conjunctions, or other words. If the use of these two forms be ever confounded, it is because the shades of this difference must occasionally become very faint, or because strict propriety cannot be invariably preserved in any language.

Mr. Grant's scheme for the formation of the verbs (p. 90.) is rendered almost useless by aiming at too much generality. Of what assistance is it to the learner to be told that from *a* of the present is formed *bam* in the imperfect—*bo* in the future —*ns* in the participle, &c? He would attempt in vain to produce

produce the imperfect, the future, or the participle of any given conjugation by the assistance of this table; which only teaches him the terminating syllable or letters of each, without shewing the manner in which they are connected with the radix, or formed from it. The mechanism of the language would be much better displayed by an analysis embracing the peculiarities of each conjugation, which would never leave the student at a loss for the formation of any part of a given verb. Thus; *o*, of the pres. Indic. changed

into abam forms the Imp. 1st cong.
— bam - - 2nd
— ebam - - - 3rd and 4th

and so for the rest. The irregular cases must always be reserved for separate consideration.

Rules VII. and VIII. (p. 163.) are deficient in simplicity. The plain and obvious rule is that the relative must follow the same regimen that the principal which it implies would observe if the sentence were expressed at length; thus "*Præceptor qui (præceptor) docet*," — "*Deus quem (Deum) colimus—cui (Deo) nullus est similis*," &c.

The rules XXV, XXVI. (p. 192. 193.) appear to us to be most incorrectly and unphilosophically expressed. In the former, it is said that '*est*, taken for *habeo*, governs the dative of the person, as—'*est mihi liber*—I have a book.' Nothing can be more inaccurate than this. In truth, *est* is not taken for *habeo*; nor, in strictness, can it be said to govern the dative. The whole sentence together, indeed, imports my possession of a book: but this is effected not by the force of the verb *est*, but of the dative case, one of the principal uses of which is to signify acquisition, enjoyment, &c. and their contraries; and it is clear that, in all such instances, the dative does not follow any direct regimen of the verb, but has its own simple and natural operation. — Rule XXVI. is conceived in terms still more exceptionable: "*Sum* used for *affero* (to bring) governs two datives, the one of the person the other of the thing; as, *Est mihi voluptati*;—"It is (or it brings) a pleasure to me," p. 193. *Sum* is not used for *affero*; nor is any direct and peculiar efficacy of its own the cause of it being followed by the dative of the thing. At least, it is more philosophical to suppose that this dative is found here in the performance of one of its natural and legitimate functions, rather than in obedience to any arbitrary and irregular power belonging to the verb *sum*, as a substitute for *affero*. The efficacy of the dative in such cases corresponds with that of the English particles—*to*, *for*, *by way of*, &c. and occasionally, *of*;— it signifies the manner in which, and the end for which, any

thing may exist or take effect. Thus, "*Hoc mihi usui vel commodo est*"—this is *of* use, or *of* advantage to me, or "this is *to* my advantage:"—"*Hoc mihi oblectamento est*," this is (or serves) for (or by way of) an amusement to me:—"*Hoc mihi exitio est*," this is *for* my destruction; or *to* my utter ruin:—"*Hoc mihi dono dedit*," he gave me this *for* a gift. That this is one of the proper offices of the dative, and not a service into which it is forced by the requisition of the verb *sum*, is farther evident from the number of other verbs which are followed by the double dative. Many of these instances Mr. Grant proposes to resolve by supplying the verb *sum* as the governing word: thus; "*pateant Carthaginis arces hospitio Teucris*"—i. e: *ut sint hospitio.*—"*Numidas subsidio oppidanis mittit*"—i. e: *ut sint*, or *qui sint subsidio.* We see no necessity for this contrivance. The dative follows the verbs *pateo* and *mitto* just as naturally as the verb *sum*; and the sense of the passages is complete without supposing any ellipsis whatever. Thus: "let Carthage be thrown open *for* an asylum to the Trojans":—"he sent the Numidians for (or by way of) a succour to the townsmen."—We have been more particular in noticing the erroneous and obscure analysis here adopted by Mr. Grant from his predecessors in order to explain this class of expressions, because we are convinced that it is attended with grievous perplexity to learners. The doctrine of government, or regimen, indeed, has been introduced into every department of syntax with a degree of latitude which is extremely unfavourable to a distinct perception of the principles of language. The student is taught to account for every mode of speech, not by the sense to be expressed, but by some unaccountable and mysterious operation of one word on another; a method which, unless it be very carefully qualified and explained, is precisely calculated to keep the mind in a state of total darkness as to the true rationale of construction. Should Mr. G. ever revise his present work, we recommend it him to venture on something like a reform in this branch of the science.

Has not Mr. Grant been betrayed into some inconsistency in giving—"*mihi negligenti esse non licet*"— as a regular construction, p. 162; and afterward citing an expression precisely similar, (viz. *nobis non licet esse tam disertis*, p. 325.) as an example of the figure antiptosis? The same mode of speaking cannot be both proper and figurative; that is, both regular and irregular.

We are not quite convinced that the 4th example of antiptosis, given in p. 326, is legitimate. At any rate it seems capable of a very simple analysis; and where irregular expressions

pressions can be analysed, it is always advisable to adopt this process. The instance to which we allude is (and of course the observation is applicable to all similar cases) "*uxorem meam nescis qualis siet.*" It does not appear to us that the accusative is here put for the nominative, but that the expression is elliptical, and may be thus supplied; "*nescis uxorem meam, (scilicet), qualis siet,*" "You do not know my wife, (that is) what sort of a woman she is." The sentence consists of two branches, the latter of which explains and limits the generality of the former.

We have little leisure and less inclination for accompanying Mr. Grant far into the "debateable land" of accent and quantity. To us it appears inconceivable that their pretensions should ever have been supposed to be at variance, because we believe that never yet was a language spoken in which they were not found more or less distinct. In the classical languages, indeed, the quantity of syllables may have been more prominently marked than in any known language of the present day. The quantity of each syllable may also have been more universally independent of its accentuation than is conformable to the genius of modern tongues. The laws of Greek accentuation are on this account singularly perplexing to English organs: the quantity of our syllables not being forcibly marked, and generally coinciding with their accent: but it is impossible to read ten lines of English poetry without perceiving that the two things are in their nature totally independent of each other; and difficult as the Greek accents may appear to us, many modern Greeks have been known, in this respect at least, to have attained the antient pronunciation, as far as it can be collected from the marks now in use.

The observations transcribed by Mr. Grant from the ingenious Mr. Pickbourne*, and which expose the bigotry and inconsistency of our pronunciation of Latin, are well deserving of attention. We recommend them to all orthodox Etonians, who shudder at the deadly sin of a false quantity, and yet are themselves in the daily habit of enormities utterly destructive of the harmony which they pretend to vindicate.

In p. 395. Mr. Grant remarks that it is not easy to decide how the antients treated their elided syllables. We see very little reason for doubting that they managed them nearly as the modern Italians do; that is, that they sounded them very imperfectly and obscurely, but did not discard them altogether. As to the length of syllables, we agree with him entirely in thinking that the rule, which assigns just double the

* In a *Dissertation on Metrical Pauses*; see this month's Catalogue.

time to a long syllable that it allots to a short one, is nothing more than a convenient approximation to the truth. We cannot, however, pretend to so fine an ear as Mr. Pickbourne, who attempts a very nice arithmetical expression of the comparative length of syllables. (see pp. 395, 396.) He supposes the quantity of a dactyl or spondee to be equal to sixteen, and then marks the value of each syllable in the following manner:

8 5 3 8 8 9 3 5 7 8 9 3 4 9 7
Notitiam, primosque gradus vicinia. *fecit :*

9 3 4 8 1 7 1 7 9 7 8 9 3 4 9 7
Littora : multum ille et terris jactatus et alto.

This is probably not very remote from the truth, and proceeds on a supposition which cannot perhaps be easily contradicted, that, though the accent can never make a short syllable long, still it generally detains the voice on either a long or a short syllable, so much as to give them respectively a quantity somewhat greater than would belong to them if unaccented.

Mr. Grant concludes with an elaborate account of the latin metres.

L. & B.

ART. V. *Considerations on the Trade with India ;* and the Policy of continuing the Company's Monopoly. 4to. pp. 159. 7s. 6d. Boards. Cadell and Davies. 1807.

ART. VI. *A Demonstration of the Necessity and Advantages of a Free Trade to the East Indies,* and of a Termination to the present Monopoly of the East India Company. 8vo. pp. 157. 5s. Chapple. 1807.

WE have delayed to notice these productions, in the constant expectation of shortly receiving others dedicated to the same important subject, which we hoped would conjointly have furnished us with materials for at once exhibiting a full and comprehensive view of it: but in this anticipation we have been hitherto disappointed, and we will no longer wait. Let us not be understood, however, as setting a low value on these tracts; the attack made in them on the Company's monopoly, in respect to all the points to which it extends, is ably planned and well directed; and the charges preferred in them are so weighty and serious as to call for answers from the accused. A defence, however, the Lords of India have not yet deigned to attempt, but have observed with regard to these charges an unbroken and perhaps a prudent silence. They seem to be averse from any discussion of their claims, to deprecate any investigation of their title, and to be desirous merely of adding to that which quiets possession, however tortuous

tortuous in its origin, and however oppressive in the enjoyment. The voice of experience, not less than the doctrines of our most celebrated authors, which have gained universal assent in all enlightened states, require the abrogation of every exclusive trading privilege that is claimed by the East India Directors; and nothing but the broad fact would render it credible that an anomaly so monstrous as their charter could exist in an age of such illumination as the present, and in a country so commercial as Britain. We are therefore not surprized that they are tardy to appear in the suit which is instituting against them. They have never been and do not seem to be wanting in what the world calls wisdom; and they know that the defects of the cause may be counterbalanced by address and management. The public, they are fully aware, is fickle and irresolute in the extreme; they baffled it when possessed of more firmness and energy than it can boast at present; and they obtained a favourable decision from a judicature which was more steady and resolute than the one which is now to fix their doom. From their judges, indeed, have they not every thing to hope; since why should monopoly be odious to judges who dread the extension of toleration; and why should they who see ruin in perfect religious liberty befriend commercial freedom? We must deeply regret to hear it intimated that this question, which is one that most deeply affects the power and prosperity of the empire, should be decided by the admirers and disciples of those men who lost us our colonies, and our ascendancy in Europe.

Those who would trace the usurpations of the India-monopolists to the false notions of commercial policy and the gross and scandalous personal corruption in which they originated, and to which they owed their introduction and establishment, will be gratified in consulting the able and elaborate tracts before us.

To the inferiority of a privileged Company for the purposes of successful commerce, compared with the efforts of individuals, we have a remarkable testimony from the predecessors of the present Directors. In an answer given by them in 1681 to the Levant Company, they state "that, if the trade were laid open, those who have skill would run away with the whole trade, as in fact they did between the years 1653 and 1657." A stronger sentence of condemnation cannot be pronounced on the monopoly in question than is implied in this admission. Shall a wise state infringe the rights of its subjects, and create exclusive privileges, in order that a trade may be worse carried on than it would be if left to itself? It is also well known that the Dutch East India Company felt

the utmost alarm, when they were made acquainted with Cromwell's design to abolish the English Company, from anticipating the more efficient rivalship of a free trade. We are here informed that the English Company was unable to maintain a competition with the Ostend Company, which was a free association having no exclusive privileges; and that their trade would have been extinguished, had they not obtained an act to prohibit the importation of tea. The same foreign Company obliged them to reduce their dividend from 8 to 6 per cent.; and if the English and Dutch governments had not prevailed on the Court of Vienna to abandon the Ostend association, their respective India Companies would probably have died a natural death. It is to be observed that this concern at Ostend was carried on with Dutch and English capitals.

We are told by the author of the *Considerations* that the monopoly, which from its origin had been most unpopular, and which owed its continuance to the grossest corruption, would have been abolished at the Revolution, had not the Court of Directors contrived by large bribes 'to buy off some of the principal private traders, who were merchants of eminence in London. This bribery was not confined to the rivals of the Company. The most shocking corruption of members of Parliament, and of the highest officers of state, was carried on. No less than 170,000l. was employed in bribing members and ministers.' He adds that it appeared in the course of an inquiry instituted at this time by the House of Commons,

'That in the year 1693 alone, while Sir Thomas Cooke was governor, and Francis Tyssen, Esq. deputy-governor, upwards of 80,000l. were expended for secret services by the former, and by Sir Basil Firebrass (lately brought from the interloping interest), which two last-named gentlemen, refusing to discover to whom the said secret service money was given, were, together with Mr. Charles Bates and Mr. James Craggs, committed to the Tower of London by the House of Commons in the year 1695. And although, in obedience to an act of parliament of this year, Sir Thomas Cooke made a discovery of many things to both houses of parliament, yet it did not give entire satisfaction, as may be more fully seen in a printed collection and supplement of the debates and proceedings of parliament of the years 1694 and 1695, upon the inquiries into the late briberies and corruption practices, (quarto, 1695,) concerning which we shall just observe, that sundry sinister arts, at that time used, were afterward practised on a similar occasion in the famous year 1720.'

In enumerating these and similar proceedings, the author concludes with saying; 'such were the profligate and corrupt acts

acts by which a great national benefit was prevented.' The same inference is established by a very interesting and systematic account of the proceedings of the Company, from its origin to the present day, which we find in the latter tract, the *Demonstration.*

In both these publications, the question of monopoly is well and fully argued, the mischiefs of it in the particular case are shewn, and the objections to its abolition are refuted. At this time of day, we do not think that it is necessary to follow these intelligent authors into those considerations by which they demonstrate the superiority of free over restricted trade; and we shall content ourselves with transcribing, from their instructive pages, some of the passages which detail the more glaring of the evils that have resulted from the violation of those principles and rules which our publicists had demonstrated, and which experience has sanctioned.

The true doctrines on trade are less novel than many persons imagine; and though not fully comprehended, they must have been more or less operative in all ages, in commercial countries. The author of the *Demonstration* relates that it was observed by De Witt, that the object of a Company is to obtain a great profit from a small adventure; while the interest of a government, and of a nation, is to obtain an equal profit from an extensive trade. This maxim, which is not less solid than obvious, is decisive of the momentous question here discussed. It is also stated in the *Considerations* that a French Council of Commerce, as early as the year 1700, in a report made by them on the Companies which then depressed the French Colonies, declared it to be "a most certain maxim that nothing but competition and liberty in trade can render commerce beneficial; and that all monopolies, or traffic appropriated to companies exclusive of others, are inconceivably burthensome and pernicious to it."—'I wish,' adds the author, 'that a certain Council of Commerce, which I could name, entertained such enlightened views of trade.'

Of the affairs of the Company, the same author observes that, since 1785,

'They have fallen into a form of more quiet and regular mismanagement. Their misconduct and their embarrassments now excite less *eclat*. They seem, indeed, to have required a sort of prescriptive right to dilapidate the national resources and their own. Their affairs, too, are involved in such a degree of obscurity, notwithstanding the parliamentary review to which they are annually subject, that few understand them, and almost all revolt from the attempt to learn. People indeed seem to wait quietly for that inevitable crash which will

will rouse attention, or for some measure which, proposing to apply the national resources to the Company's aid, will display the juggle and the fraud of that institution to every man in the empire.—That period is very fast approaching.'

To the same effect he states in another place that

'As the cotton fabrics of India are discouraged, for the protection of our own, it is our duty to compensate India, by favouring the productions of silk, in which the interests of both countries would coincide. At present, we are dependent chiefly upon France and Italy for the supply of this commodity, and the East India Company, with the means of affording the supply, have been at no pains to bring the article to that degree of perfection that would enable it to compete with the produce of Italy and France. On the contrary, the Company have neglected the business entirely: Bengal silk has for some years been growing worse; and the only improving part of it is that which comes in the private and privileged trade. But to do justice to this resource, to which our silk manufacturer is entitled to look, skill, and probably capital too, must be suffered to go to India, and must be directed by the zeal and intelligence of private interest. Were the enterprize and skill of individuals suffered to engage freely in this supply, there is no doubt the object would be soon obtained. Silk of the best quality might be procured from our eastern dominions; but, in order to suit the demands of the home manufacturers at a reasonable price, the silk ought to be organzined in India. A greater degree of attention on the preparation of it *there* must be bestowed; and that cannot be expected from the Company and their agents. Were the silk organzined in India (that is imported here ready for the loom), we should be able to preserve a large share in that important manufacture, which now is very precarious, and gained as much, through the disorders which have prevailed in France for these last sixteen years, as from our own resources or superiority. But till individuals are permitted freely to engage in the supply of this article in every stage, the British manufacturer will be dependent on our enemies, to whom we may pay more than *two* millions annually, for silk alone. Yet, with the remedy in our power, this mass of national interest is sacrificed to the East India Company's monopoly!'

In reading what follows, it is difficult not to share in the astonishment and the sentiments of this writer:

'When we consider the enormous number of men now subject to the British dominion in India, when we consider the immensely rich and populous empires which are included within the limits of the Company's Charter, it will be difficult to persuade us, that the full commercial resources of those regions, almost equal in population to half the globe, have been explored and ascertained. And when we reflect on these things, it is impossible to contain our astonishment, that a nation, boasting itself enlightened, and pursuing trade as one of its favourite objects, should have restrained its subjects from exploring these fertile regions of trade, and should have conferred

the

the privilege upon a monopoly Company, which from its very nature must be disqualified either to draw the proper benefit from the branches we know, or to enlarge the sphere of intercourse by new discoveries.

'Indeed, it is very obvious, that in every respect the Company, since the territorial acquisition, are much less enterprising in commerce than when they were merely merchants. Their voyages resemble the dull regularity of the Spanish galleons, or register ships. It is observed, that when the Company were only merchants, they had upwards of eighty factories at different parts, from the Persian Gulph to China. There are not above four or five of them remaining; and the Company, in the sluggishness of a monopoly, pronounce that these four or five are sufficient for the commerce of all India. It is very probable that they who really are not merchants, they who can do nothing tolerably but business of mere routine, would find any addition to their trade, addition to their loss. They do not wish for new branches of trade. They are contented with mismanaging what they choose to undertake, and excluding their fellow citizens from any competition with them.

'In the year 1792, previous to the renewal of the Company's Charter, the spirited, intelligent, and enterprising merchants of Liverpool were of opinion that most extensive fields of trade might be formed beyond the Cape of Good Hope. They knew that the chief access to the populous empire of Persia is shut up by the Company's Charter; that the countries around the Red Sea, that the innumerable islands and the populous empires of the East, can furnish valuable objects of trade, and would, if cultivated, present profitable markets to the infinite variety of our manufactures.'

Having reviewed the past proceedings of the Company, he thus concludes:

'We have seen in a preceding part of this inquiry who were the real parties, who "*bought from the poverty of the state, or the venality of its members,*" permission to ruin themselves. We have seen in 1694, the Company paying 170,000l. in bribing ministers of state, and members of parliament. We have seen their Directors committed to the Tower, and the whole nation animated with a common sentiment of indignation against them. At a later period we have seen them carrying on a wholesale trade of corruption; bribing many boroughs, their practices detected, and their members expelled and imprisoned. It was the Directors of the Company who bought from the "*poverty of the state, or the venality of its members,*" a permission not to ruin themselves, (for they were sure of their own job) but permission to deceive their subscribers with hopes of profit never realised; to mismanage the commerce of India, and to strip their fellow citizens of the natural and almost indefeasible right to exercise their talents, their industry, their capital for their own advantage; and, by an inseparable connection, for the advantage also of their country.'

The

The author of the *Demonstration* having shewn the insolvency of the Company, and their improvident mode of carrying on their commercial concerns, asks

'Whether a corporate body should be allowed to go on, advancing the fortunes of all its members, and, at the same time, adding to the debts of the country? Instead of lessening the burthens of the community, as a payment of the price of their monopoly, increasing and adding to its already overburdened responsibility? Ought, or ought not, such a management of affairs to go on unattended to?'

While examining into the extent of their trade, he informs us, on unquestionable authority, that

'The extent of the trade which they carry on, does not present them in a more favourable point of view. The whole quantity of their tonnage employed solely in the India trade, amounts only to about 20,000 tons out, and 20,000 home; in all 40,000!!! Their whole export to India (exclusive of the China trade) for the last eleven years, has amounted to only five millions sterling; which, on an average, is somewhat less than half a million sterling *per annum!* And this is the share of Great Britain, in the richest of all trade, that of Hindostan!! What a blessing is a monopoly!!!'

He farther observes:

'A consideration of the amount of the exports to India during the last ten years, will be sufficient to convince every impartial investigator, that Great Britain has not enjoyed one-tenth, perhaps not one-twentieth part of the India Trade, which, had it been free, they would undoubtedly have possessed. According to the accounts laid on the table of the House of Commons, the exports to India (China is not here included) at an average of the last ten years, have not amounted to half a million sterling annually. And will any man have the hardihood to pretend, that this is an equivalent share of the British Trade to the immensely extensive and rich regions of Hindostan? Does not the small island of Jamaica alone take double the quantity of our manufactures every year? If this alarming fact cannot be denied,—and if untrue it could easily be disproved, which has not yet been even attempted, although boldly asserted by an intelligent, and accurate, and independent member of the House of Commons, in the very teeth of the Directors,—what are the reflections which it naturally excites? Could this smallness, this contemptible nothingness of our export trade to India, arise from any other cause, than the want of competition? Could its stinted growth, dreadful to the sight of every real friend of his country, proceed from any thing else than the accursed and chilling blasts of a monopoly? Let us consider too the period, during which our export trade to the richest mart in the world has remained in such a languishing condition. France and Holland, our most dangerous competitors, were driven from the Continent of India, and the Company remained in possession of all their territories and trade. But instead of improving these favourable

favourable circumstances; instead of encouraging an increased demand for British products and manufactures; instead of producing or confirming to the country, those advantages which such a favourable situation certainly required of them, what has been their conduct? They have displayed no liberal regard to the commercial or manufacturing interests of the British Empire; they have encouraged no exertions for the purpose of opening new channels for the sale of British goods in India; they have, in their conduct, displayed no desire to advance the interests of their country, by the augmentation of its trade and industry. Their ignorance, or their supineness, or, perhaps, the nature of their monopoly, or, perhaps, all these causes combined, have depressed the spirit of commercial enterprise of their countrymen, have lessened the wealth and resources of the state, have even weakened, in a season of danger, its naval strength and superiority; while that share of the India trade, which they neither would nor could carry on themselves, nor allow British merchants to engage in, has been enjoyed, as will afterwards be shewn, to a most alarming extent, by America, and other neutral nations. Than these important facts, no other proof is requisite to shew the danger and mischiefs of this monopoly, and to evince to every unprejudiced mind, that the East India Company have not benefited the country in the degree which might have been expected; nay, that they have proved a burden to the country; and instead of being a convenient channel, and useful spur, to its trade and industry, they have paralized its efforts, choaked up the avenues to its commerce, destroyed the stimulus to its exertions, and blasted the beautiful and rising growth of its prosperity. In opposition to the assertion of the advocates of the Company therefore, which we have now been refuting, and which, we trust, we have clearly refuted, we may safely assert that the East India Company do not, will not, cannot, carry on the trade to as great an extent as it can be, or as it ought to be carried.'

This ingenious writer not only shews that the motive of profit can have little effect in inducing the company to extend their trade, but that considerations of policy militate against such an extension. The following passage gives a novel and (we think) a just view of their situation:

'What does a Director, whose stock may be three or four thousand pounds, care whether the dividend on that sum, be eight or ten per cent? what does he care, whether his profit amount to three or four hundred pounds *per annum*, if he can appoint his son, brother, or his nephew, to a situation in India, in which, by one single contract, he gains a certain profit of thirty thousand pounds? What is it to him, whether his salary be three or five hundred pounds, if he can, by one stroke of his pen, enrich those who are dearest to him? And this too, not only without impoverishing the Company, but by adding to its stability, and rendering it more probable, that it will be allowed to retain possession of its charter. By these immense private fortunes, which are every day, every hour, pouring

pouring into the country, from the eastern regions, their friends are augmented, and their influence is increased to an alarming, and a dangerous, extent. But another good effect is still produced by their expensive conduct. They saw that their revenues were rapidly increasing, and they naturally feared that government would one day seize a share of the profits, and after having tasted their sweets, might aim at the possession of the whole. But by the immense salaries which their servants receive, and the numberless offices provided for them, they have run immensely in debt, (to the amount of 30,000,000!) and will any man venture to say, that their object in doing so, was not to prevent the government of the country, from depriving them of their monopoly and revenues? Did they not conceive, that if they were deep in debt, there was less probability of the government interfering in their affairs, than if, as a corporate body, they were rich, flourishing, and wealthy.'—

'The very nature of their situation renders them careless of the interests of commerce. The littleness of their trade is even, in some respects, advantageous to them. It renders those merchants, who are deprived of a share of it, less anxious about a trade, which from its narrow extent, seems of so little value. Were the India trade carried on to its proper extent, the manufacturers enriched by it, Jeshhurun-like, would "wax fat and kick." The Company might be deprived of their monopoly, by the very means which they had used to render it useful to the nation. Besides, if a capital of ten millions, employed in the India trade, produce a clear profit of one million annually, this is to them far more advantageous, than if the same profit had been acquired from a capital of twenty millions. For this very reason, were they actuated by no other, they will always be unwilling to extend their trade, or, at least, to extend it to that degree, to which British capital and industry are able to carry it.'

Contemplating the abolition of the monopoly, and the restoration to the subjects of this country of their commercial rights, he asks;

'What an extent of trade might we not enjoy, were British merchants allowed freely to trade to those two-third parts of the habitable globe, from which they are at present, unfortunately, excluded? What immeasurable, what boundless channels, for our products and manufactures, would be opened in the rich kingdoms, and numerous ports of India, Persia, and Japan, where at present the British flag is unknown. Would not British commerce be extended, and British industry be encreased? Would not the nation flourish, the government become still more stable, and the people far more happy? Would not the merchants, instead of exporting only half a million annually of our products and manufactures to India, dispose of, in those wealthy regions, to the amount, probably, of ten millions, which would be continually augmenting? And would not this wealth, acquired by the honest industry of our merchants and manufacturers, be circulated gradually, and in moderate portions, through all classes of the community, instead of, as at present, swelling the loaded coffers of a few agents,

agents, factors, managers, and contractors? What would be the consequences of this event to the government. Would it not increase national power, wealth, influence, and respectability? Taxes would be lessened, and the people would be generally, but moderately, and gradually, enriched. But competition being destroyed, and industry repressed, (the natural and necessary consequences of the present monopoly,) the career of the British Empire in the glorious pursuit of national greatness is checked, the gradual growth of the happiness of the people is stinted, and the fair budding prospects of national wealth and power are suddenly and effectually blasted.'—

'What would be the consequence of our trade to the East Indies being laid open to the capital, the industry, and the enterprise of every British merchant? Why, instead of ten vessels which now sail for India, it would be no exaggeration to assert, that an hundred would be engaged in that traffic. Instead of half a million of our manufactures being annually exported to the East Indies, five millions, if not ten millions, worth of our products and manufactures would be sent to that country, during the same period. It may be asserted with confidence, that in the very first year after this measure takes place, our exports to the East would be increased *ten fold*, and, for many years, would continue in a rapid state of progression.'—

'Instead of six thousand seamen being employed in the India trade, sixty thousand, to the great advantage and security of the state, might easily and safely be engaged. Our sailors would gladly leave the foreign service, in which they are at present employed; our immense capital, which is now lying dormant at home, or driven to America, would be recalled, and usefully and profitably laid out; and our national wealth and naval greatness would rapidly arrive at an unexampled height of prosperity and grandeur.'

Both these authors dwell much on the galling regulation which throws the trade of India open to the Americans, and to neutral nations generally while any such existed, and excludes from it only British subjects.

'Is it to be endured,' says the writer of the *Considerations*, 'that foreigners should have the advantage of a free, open, lucrative commerce with British territories, in which native British merchants dare not engage, in order to bring it to the ports of their native country?'—

'Is it possible to conceive any thing more deliberately foolish and absurd, than for a nation to undertake the government and defence of a distant Empire; the commerce of which (and that is the only thing those territories have *yet* afforded) it thus gives, not merely by negligence, but by absolute choice, to other nations? Among the follies of states, fighting for commerce has been one; but this is the first instance of a government absolutely restraining its own subjects from that commerce which it freely indulges to others!'

According to the same writer, the Americans, in consequence of this fact, have supplanted us in furnishing the markets of the Continent with India goods. He states that

'While encouragement was given towards bringing the trade of India to the market of England, the states on the continent used to trust for their supply to England. The merchants of Germany used to visit this country at the time of the India sales, as they still do their own great established fairs of Frankfort, Leipsic, &c. Such fairs are not now known in England; but on the continent they were, and still in part are, the great marts of exchange for all commodities. But, on coming to buy India goods, they bought many of our own manufactures. They acquired a taste for our produce, and discovered its fitness to supply their own wants. All this we have forfeited. The Americans, with their usual assiduity and good fortune, getting in to the channel, have been labouring hard to secure the market of the continent. By degrees their efforts have succeeded.'

Let us hear, on this subject, the very animated author of the *Demonstration*:

'*The trade of America alone to the East Indies and China, actually exceeds that of Great Britain!!!* She has one hundred and fifty vessels constantly employed in this trade, and enjoys the preference in almost every foreign market. She possesses every advantage. She is enriched by the British capital, which our *wiseacre* system will not suffer to be employed at home; she conducts her commerce on principles of œconomy; she adapts the size of her ships to the nature of her trade; she maintains no establishment in India; she makes no circuitous route; she pays no war insurance; she runs no risk of capture; she is under no impolitic restrictions or prohibitions; but she acts like a wise merchant; she takes only those goods which are demanded in foreign markets; she supplies the wants not only of her own continent, but of all the West Indies and South America; and, in these rich markets, she receives gold and silver, for which, in India and China, she procures on moderate terms those commodities, which are so profitable, valuable, and precious. Is it prudent to encourage a rival State in a trade in which she possesses so many advantages, of which she is so fully sensible, and which she is so anxious to retain.'

In order to shew the rapid progress which America has made in commerce, this writer states that, in the article of tea, her trade in 1791 was only 743,100, while in 1804 it was 10,519,000.

'These,' he observes, 'are alarming facts, and cannot fail to excite gloomy reflections, in the breast of every real friend, to the prosperity and greatness of the British empire. Is it not time that a speedy and effectual remedy should be applied to such serious evils? Would it not be just, would it not be prudent, would it not be patriotic, to give a full scope to the employment of British capital at home? Does not this rapidly increasing trade of America, enrich her people, aggrandize her government, strengthen her marine, and advance her wealth and resources? And all this at the expence of Great Britain, in

in consequence of her being shackled with the galling chains of a monopoly! Is there not a necessity, an urgent necessity, for a change in the present system?—These are facts *ad hominem*; they knock loudly at the door of every British bosom. Let us not, then, imitate the conduct of the Sleeping Virgins; for, if we do, we shall assuredly share their fate.'

If, from *statesmen* who owe their places to a fanatical *hubbub* insidiously raised, and who have acted towards the sister island in the spirit to which they are indebted for their elevation, our expectations are not sanguine, still would we hope that sense and energy enough are left in the nation to prevent the farther continuance of an anomaly so monstrous and pernicious, as is the monopoly of trade enjoyed by the republic of Leaden-hall-street. Let them govern India, and let them continue to distribute its patronage and to administer its revenue; we prefer the continuance of these powers in their hands, to the transfer of them to the British Government;—a transfer for which both the writers before us are strenuous advocates, but to which measure we have the strongest objections:—we would have the sovereignty of the India-House continue, subject (as it now is) to the controling power of the legislature:—but no longer should India Directors shut out British subjects from the ports of the East, more effectually than Bonaparte excludes them from the harbours of the European Continent; nor should Oriental wealth and intrigue any longer hold British industry and enterprize in opprobrious and galling chains.

Jo.

ART. VII. *A permanent and effectual Remedy suggested for the Evils under which the British West Indies now labour*, in a Letter from a West India Merchant to a West India Planter. 8vo. pp. 48. 1s. 6d. Richardsons.

ART. VIII. *Substance of a Speech delivered in the House of Commons, by* J. F. Barham, *May* 23, 1808, *on the Motion for prohibiting Corn, and the Substitution of Sugar in the Distilleries.* 8vo. pp. 35. 1s. Stockdale.

We have already had occasion to express our regret at the want of accurate information and enlightened views, on the part of the public in regard to the state of our West India Colonies. Recent publications, whether in the shape of separate tracts or of essays in periodical journals, have not contributed to lessen this disappointment; since they exhibit a disposition to dwell on minute and inconclusive details,

instead of appealing to the decisive test of general principles. The consequence *in argument* is that a question, which, when thoroughly understood, would be found devoid of intricacy, is rendered absolutely unintelligible by the perplexities of the disputants: and the attention of the reader, bewildered in a mass of arithmetical statements, becomes unfit for comprehensive deductions:—while the *practical result* is that the remedy administered to the distresses of our sugar planters is of a temporary nature; and that, instead of endeavouring to discover a mode of treatment which would preserve the health of the colonial body under various combinations of circumstances, we are contented to substitute a palliative which is liable to interruption from causes that are unconnected with the state of the West Indies. Statesmen are well aware that popular prejudices are the great obstacle to the introduction of improvement, and that these prejudices are least formidable in a season of adversity: yet we are allowing this dear-bought opportunity to pass away, without any effort to incorporate the principles of freedom and liberality into our mercantile policy;—principles which, when adopted in their due latitude, will gradually soften the pertinacious contests of the several branches of the trading community, and teach us to accomplish the relief of individual distress without infringing on general prosperity.

Among the pamphlets which continue to attract attention on this subject, are Mr. Spence's "Radical Cause of West India Distresses," and Mr. Bell's Inquiry on the "Sugar Distillery." Each of these productions is intitled to a certain degree of praise as a literary composition, but neither of them can claim our confidence as counsellors in matters of trade. In our criticism on Mr. Spence, (Review for February 1808, page 215.) we admitted that he was a dextrous controversialist, and expressed our coincidence in his objections to the proposition of a bounty on the export of sugar: but we at the same time apprized our readers that, whenever he brought forwards his own speculations, he discovered himself to be a very superficial teacher of political economy. Mr. Bell's pamphlet bears marks (see our Review for December last, p. 396.) of extensive reading, as well as of a disposition to candid inquiry and temperate argument: but the operation of these circumstances is counteracted by two very essential defects—an incomplete knowlege of the true principles of the corn-trade, and a still more deficient acquaintance with the state of the Colonies.

We shall now proceed to our remarks on the publications which form more immediately the subject of this article.—

The

The first pamphlet is the production of a West India merchant, who, instead of contending like his brethren in the city for an extended consumption of sugar, considers a reduction of growth as the only effectual remedy. The reduction in question, however, could not be produced without the ruin of half the planters; and it is not to be entertained even in theory, unless we take for granted that the compulsion, at present imposed on our colonists, of sending home their whole produce, would be permanently and absolutely enforced. Two circumstances, we must add, have lately occurred, which materially affect the state of the question. The home market has been found capable of extension; and the expediency of bartering sugar and coffee with America has been taken into consideration. Both these circumstances have been brought forwards by the parliamentary Committee on the state of the West Indies, which pursued its labours so assiduously last year. The members of that Committee have shewn by one of their reports, that the consumption of sugar in this country extends very rapidly whenever the price is low; and, in another report, they have put on record a clear and convincing argument for the American barter. The question of American barter is this. Produce may be shipped without reserve to the United States in British bottoms: but in war this permission is a dead letter, because scarcely any British ships are in the trade. American ships trading to our colonies are not allowed to take in return either sugar or coffee; and the Committee have recommended that this prohibition shall be suspended and a barter-trade permitted during war. To quiet, however, our mercantile jealousies, they have prescribed a limit to the extent of the proposed barter; and they advise that the value of produce permitted for export in American bottoms shall be confined within that of the stores imported. It is difficult to imagine a request more reasonable than this, or, it may be added, a measure more advantageous to the mother-country, since our great complaint is a glut of sugar: yet it will be opposed by all the influence of the shipping interest, who would lose the freight home of the bartered produce; and who have sagacity enough to urge their own views, under the convenient pretext of a solicitude for the increase of our naval strength. If the legislature permit the barter in spite of this opposition, we shall hail it not only as a step towards rescuing us from our present dilemma in regard to our colonies, but as the dawn of a new æra in our mercantile regulations.

This prospect had not been opened to the planters at the time of publishing the pamphlet under review: but, if it had,

we are inclined to think that the writer would have qualified considerably his arguments for a reduction of the growth of sugar, especially if he had taken into the account the great injury to the mother-country which must necessarily accompany such a reduction. If, when all markets are open, a diminution in the quantity of any article be found necessary, such a decrease is a just and salutary correction: but a diminution forced by a previous limitation of the market is equally unjust and impolitic. It is unjust towards the colonist, because it is the right of every free member of society to augment by all honest means the produce of his capital; and it is impolitic towards the mother-country, because a restraint on the cultivation of her colonies is a restraint on her profits. The demand of our Colonies for British manufactures always has been, and always will be, in proportion to the extent of their produce. To cramp their produce is to say to our manufacturers, "so much woollens and no more, so much linen and no more, shall you ship to the West Indies;" and it is to say to the British nation, "so much profit and no more shall you make by your Colonies."

Were it a just principle of policy that the growth of any particular article in a colony should be limited to the consumption of the mother-country, it would have been as applicable to our former possessions in North America as it can be at present to the West Indies. Before the American war, we managed our intercourse with these colonies in our own way. We retained to ourselves the exclusive privilege of supplying them with European goods, and we took care also to provide ourselves with such part of their produce as we wanted before we permitted our neighbours to be served. Several articles might be mentioned in which our demand and this supply were commensurate, so that the former seemed to regulate the latter in the way which is now proposed in regard to sugar. Here was, therefore, a favourable exemplification of the seeming advantages of monopoly;—advantages of which we all predicted the loss as soon as America was declared ndependent. That independence, indeed, cancelled the restraints which we had imposed on her trade; and it enabled her to purchase European goods wherever they were cheapest, and to ship her produce wherever it would sell to most advantage: but this independence, instead of retarding, has greatly accelerated the progressive augmentation of our profits in our traffic with her. The freedom of her trade has caused a speedy increase of her capital, and has enabled her to extend with equal rapidity her demand for our manufactures. Had England been a bad market for the supply of goods, the political

tical separation of the two countries would have been followed by a cessation of trade : but, being the best of markets, she has gained (as all industrious countries will gain) by the freedom and prosperity of those with whom she trafficked. She was forced, however, to forego the supply of America with those articles which she was in the habit of importing from the continent of Europe, and subsequently re-exporting; and so far it may be thought that England suffered an absolute loss : yet this was by no means the case, because she made only a temporary sacrifice for a larger ultimate return, since, although the expences on transit goods are generally heavy, the profit on them is light. The profit relinquished by England therefore was small, while the saving to America was great, because it included both the expences of circuitous conveyance and the English profit. Now what became of this saving ? It went to the increase of American capital, and in a great proportion to the increase of that part of it which was appropriated to the purchase of our manufactures ; that is, it went to the increase of a branch of trade in which our profit is large.

The grand rule of commerce, therefore,—a rule which applies to all colonies and to all mother-countries,—is to leave capital free and undisturbed, to its own operation. It will continue to extend its produce as long as a fair profit follows its extension ; and whenever that profit ceases, the extension comes to an end of its own accord. Yet such is the magical power of industry and economy, especially if aided by science, that whenever commerce is allowed a free course, this progressive system has continued much longer than the boldest calculators have ever ventured to prognosticate. Take for example our manufactures. If we go back a whole century, and make a comparison of the price of labour in England and on the Continent at that time, we shall find that the latter exceeded the former almost as much then as at present. The speedy ruin of our manufactures was predicted as a matter of course ; yet we have not only passed a century in great national prosperity, but we continue, in spite of unexampled taxes, to maintain a successful competition with our neighbours. The immediate causes of this continued success are to be found in the superiority of our capital, our skill, and our machinery ; and the origin of that superiority is to be traced neither to our soil nor to our climate, but to that security of person and property, and to that portion of national freedom, which it was our good fortune to enjoy in ages when our neighbours were subject to despotism.

To return to the first of the pamphlets under review.—With the exception of the fundamental error of recommending that the produce of our colonies should be limited to the British market, it is intitled to approbation. The style is perspicuous and unaffected; and the production discovers a mind which is conversant with the details of the subject. To have judged more accurately in regard to general principles, the author would perhaps have required nothing more than to have been as well disciplined in the school of inquiry, as he has been in that of practice.

We come now to consider Mr. Barham's speech. The common fault of parliamentary oratory, as exhibited to the public in the detached discourses with which the members of the House occasionally favour their countrymen in print, is want of compression. That habit of circumlocution and repetition, which so naturally grows on those who address a mixed audience, is permitted to disfigure their published compositions, and to enfeeble their impression by breaking their reasoning into fragments; so that a stream, which, if confined within proper bounds, would flow with a steady course and a full tide, is allowed to spread over its banks until its current becomes lost and its waters are absorbed. It is satisfactory to us to be enabled to except Mr. Barham from this censure. In his speech, we meet with no expletives nor repetitions; his style is clear and animated; his sentences are short and pointed; and those who wish for an example of the energy which is produced by brevity, or of the simplicity with which an intricate subject may with due pains be treated, will find this production not undeserving of attention. Our chief objection to it rests on its manifesting the fault to which we have already adverted in the compositions of others; viz. that the speaker makes no application of general rules. He combats the arguments of particular classes of the community by an affecting picture of the condition of our colonies, but he scarcely attempts to convince these classes that it is for their interest, as much almost as for the interest of the colonies, that speedy relief should be administered. This is the more singular, because it appears from a paragraph (page 29.) that Mr. Barham is aware of the fundamental truth that trade, if left to itself, cannot fail to flourish; and, being apprized of this fundamental truth, why did he not examine its consequences, and enlist on his side the powerful auxiliaries which this search would have called forth? His silence suggests the conclusion that, like many others, he has *read* but not *studied* political economy; and although he is willing to ac-

knowlege the justice of its principles, we cannot pay him the compliment of a familiar acquaintance with them. How far these strictures are just, our readers will be enabled to judge by a few extracts:

'As a great deal has been said respecting the price of corn, I also am desirous to offer my opinion on that point.—Gentlemen say, they do not desire too high a price. I agree with them. They will probably agree with me, when I say that I should be sorry the price were too low. Not only because too low a price must occasion too high a price afterwards; but also because I can enter into their feelings both as a farmer and a landlord. Yet though we agree that the price should be neither too high nor too low, we may perhaps be no nearer for that; the question still remains, what is too high or too low? A word has lately been discovered, which seems to be very much liked, namely, a *remunerating* price. I do not object to this word: but I fear we shall use it in a different sense, and that much is to be settled before we shall agree what it means, or ought to mean.

'The remunerating price of corn must depend a great deal on the remunerating price of land.—Now, Sir, if we were to consult gentlemen from various parts as to what was considered to be the remunerating price of land in their several counties, we should find that rents had increased, and were increasing, at an astonishing rate.'

Instead, however, of discussing this question by a reference to the amount of rents in particular counties, we should arrive more speedily at a conclusion, by investigating whether it be true or not that the price of food regulates directly or indirectly the price of almost every other article. Analyze this subject in all its parts, discuss every doubt, and pursue every ramification;—it will well repay the labour, for it will be, when ascertained, a touch-stone of the policy or impolicy of almost any Act of Parliament relative to the corn-trade. If the price of food do not regulate the price of other things, we must look elsewhere for the just principle of corn-laws: but if, as we have reason to be well assured, the price of food *is* the great regulator, we have in that case discovered a tribunal of *dernier ressort* in all questions of agricultural policy:—a tribunal, which will satisfy the landed gentlemen that they have no interest distinct from the general interest of the country; that the bounties on export, for which they are so solicitous, are injurious to them, because injurious to the nation; and that distillation from sugar is for their advantage whenever it can be shewn to be for the advantage of the public.

The following passage (page 31.) enumerates, with happy brevity, the obstacles which Mr. Barham and other advocates of the West India interest have encountered in their laborious

exertions for relief; while it affords a fair specimen of Mr. B.'s style, as well as of the maxims of policy which various classes of our countrymen have adopted into their creed, and to which they respectively look up as to the rock of their salvation:

'Every one admits the justice of the case of the colonies, every one speaks to them commiseration; but every one sends them to the next door. Apply to the Minister for relief from taxes;—there they are told that it is impossible to meddle with so important a branch of the revenue, which at this time could no-how be replaced; besides, that any relaxation of duties would not benefit them, but go to the consumer as long as the market is overloaded. Propose a measure for this purpose: here the landed gentlemen are all in array; they have "*lowering the price,*" and "*raising the price,*"—"*alarming principle,*"—"*formidable precedent,*"—"*dangerous doctrine,*" to contend with. Go on, and ask merely leave to pay the Americans, who bring them the necessaries of life, in sugar, which they cannot sell, instead of money, which they cannot get; then they meet the ship-owners, with "*navigation laws,*"—"*British bottoms,*" and "*neutral bottoms,*"—"*nursery of seamen,*"—"*importance of the navy,*" &c. &c. Ask for leave to obtain their supplies in a cheaper way; then comes "*interest of manufactures,*"—"*ruin of trade,*"—"*mother country,*" and I know not what. Ask, at least, permission to improve their produce and send home their sugar in a refined state, which now will not pay for freight in a raw state; then they meet the "*ship owners*" again, and "*the refiners,*"—"*established on acts of parliament,*" and God knows what else. In short, turn which way they will, it is the same; every where their claims admitted, but everywhere steadily opposed.'

Mr. Barham would have rendered a most acceptable service to the colonial cause, had he endeavoured to refute as well as to enumerate these formidable objections: but this has not been attempted by him, nor, as far as we know, by any orator or writer on the part of the West India body. On the contrary, they appear to have gravely admitted the truth of the maxims adopted by the interests in opposition to them. So far, however, from joining in an admiration of these tenets, we are inclined to fear that, unless thoroughly understood, they are calculated, by their popular sound, to lead us into erroneous measures with respect to both foreign and domestic policy. It is to a mistaken application of them that we trace the origin of the present distress of the colonies. From several of the measures brought forwards by the planters for relief, we have felt it incumbent on us to dissent; and this dissent must be repeated whenever they ask for preferences that are injurious to the rest of the community: but in the points at issue between them and the parties enumerated in the last extract, we are induced to believe that the interests of the public go along with

with those of the planter. The proper test of this will be a discussion of these points on principles that are not of colonial but of national policy; and to this inquiry we shall now proceed.

The first question refers to the duty.—The income of every country consists in the produce of its capital, taking capital in its most general sense. This produce is the proper source of revenue, for whenever we levy revenue at the expence of capital, we injure our future collections,—we dry up the stream at the fountain head.—Again, the natural tendency of all taxes is to fall on the consumer. The grower suffers because the increased price makes the buyer lessen his purchases, but the grower never pays the tax when trade is left to its free course: if he does pay it, it is in consequence of compulsion, and cannot be long continued because no capital can long withstand it. Whenever, therefore, an article is so much depressed that the duty falls on the grower, the national interest requires a speedy correction of the anomaly; and this correction can be administered only in one of three ways. The first and most effectual is to abrogate the compulsion which causes the hardship; the next is to seek an antidote in an extension of the market, provided that this extension can take place without injury to others; and in default of both these expedients, the only alternative is to diminish the tax.

The next point concerns the landed interest. To them it may safely be said that, in coveting bounties and prohibitions, they adopt the errors of the old mercantile system. While they imagine that they are adding to the value of their incomes, they are augmenting only their nominal amount: but it is tolerably clear that it is not the amount of money-rent, but the quantity of commodities which this rent will purchase, that constitutes the value of their income. Now the cheapness and the abundance of exchangeable commodities depend on the prosperity of trade. The produce of capital, whether employed in trade or agriculture, is regulated by the same laws; and the revenue flowing from the produce of both is applicable to the same objects. The interests of the two are therefore inseparably interwoven. The improvement of agriculture has a tendency to increase and cheapen food; and the extension of commerce and manufacture multiplies the consumers of food. A measure of benefit to the landed interest, as the commutation of tithes for example, would be productive of consequences almost as advantageous to our merchants as to our country gentlemen; while, on the other hand, the redemption of our colonies from their sinking state would be nearly as great a gain to the latter as to the former. In both cases, the national

income

income would be increased; a new supply of revenue would be provided; the necessity of fresh taxes would be prevented to a certain extent; and a prospect would be opened for the gradual abolition of the most oppressive of the old imposts.

The inference from this reasoning is that, when the period shall arrive at which the landed gentlemen are thoroughly enlightened on their own interest, they will weigh legislative propositions not in the narrow scales of personal computation, but in the broad balance of national advantage. Meantime, they have given a good example to other classes of the community, in desisting from opposition to the sugar distillery as well in this country as in Ireland. We have before had occasion to state (in our Numbers for December, p. 396. and January, p. 87.) that this measure was highly advisable, on account both of our deficient crop at home, and the loss of our supply from abroad; and it affords us no small degree of satisfaction to find a coincidence between the views of the legislature and those which we had ventured to express.

We come, in the third place, to the objections of the shipping interest: which we shall at present consider with reference only to the question of allowing the planter to barter during war a part of his produce for American stores. Our ship-owners, we have already said, oppose this measure under the convenient plea that it would injure our nursery of seamen: but they have not specified the extent to which the injury would be likely to reach.—It cannot be meant that any injury could exist in regard to British shipping as far as tne traffic between the United States and our West India islands is concerned; since the fact is that, from causes which it is here unnecessary to mention, no British shipping is engaged in that traffic. The argument, therefore, is that the sugar bartered to America would lessen, in some measure, the quantity which we at present force to be shipped home in British bottoms. This diminution would certainly lessen in a correspondent degree the number of British seamen, were our West Indiamen at present manned by our own sailors: but so many of our seamen are pressed into the navy, that during war three-fourths of the crews of our West Indiamen are foreigners. The reduction would take place, therefore, in regard to the foreigners only, because a preference is always given to British seamen when they can be found.

The next question regards the monopoly which we maintain in regard to the supply of all goods to the colonies, whether raw or manufactured, with the exception of American stores. As no point is at issue on this head, it is unnecessary to enlarge on it. Whatever may be the case in regard to some articles

of

of raw produce, we have the satisfaction of knowing that we retain the supply of the principal manufactures by a tie which is stronger than that of monopoly. The example of the Americans, who are at liberty to buy manufactures any where, but who yet scarcely buy any out of England, is a sufficient assurance that this is the market in which they may be had on the best terms.

The fifth and last point is the question of permitting the refinery of sugar in the West Indies. No doubt can be entertained that our true policy is to lay open the refinery, and to impose no higher duty on the refined sugar imported from our colonies than such as shall correspond to its increase of value. How far the transfer of the refinery from the mother-country to the colonies would be speedy is a different question. Several circumstances, however, concur to induce an opinion that this transfer would be gradual; and this consideration is material, since it shews that the loss to the home-refiner would not be sudden but progressive: while to the more adventurous part of that class, the road to business would be open in the Colonies. It is clear, however, that any actual loss sustained by the home-refiners must be made good to them.

Having thus endeavoured to apply the principles of impartial and liberal policy to several of the points at issue between our different trading interests, we shall now examine another opinion, on which much stress has been laid;—namely, that we have a permanent over-stock of sugar, not only in the British market but in the general market of the world. The principal fact in support of this opinion is that, during 1806 and 1807, (the years preceding the American embargo,) the markets in Holland, which is the great inlet to the Continent, were glutted, and sugars were sold nearly as cheap there as here. This fact satisfactorily proves the existence of an over-stock in Holland at that time: but the period in question, it must be remarked, was a season of war. If we inquire into the probable effects of peace on the sale of colonial produce on the Continent, we shall find, in its beneficent operation in this respect, a new reason for ascertaining a favourable disposition to that measure.

In peace, the means of purchasing colonial produce on the Continent would be greatly increased:—but what has been the condition of Europe for many years? The richest and most populous countries of the Continent,—France, Germany, Holland, Italy, Spain,—have been successively desolated by contending armies. Other countries, as Denmark, Sweden, Russia, and we must add Great Britain, (although not actually visited by an enemy,) have borne their share in the general

pressure,

pressure. Every state has been obliged to increase its military establishments, and consequently its public burdens. A great part of the fund appropriated to domestic support has been withdrawn by the hand of the tax gatherer. The opulent have been forced to curtail their expences, the middling ranks have been abridged of their comforts, and the lower ranks have been driven to the verge of misery. Look, for example, at Holland, formerly the most populous and commercial country in Europe. Thirteen years of war with England have cut off the whole of its foreign commerce, reducing the greater number of its inhabitants to poverty, and many of them to the melancholy resource of emigration. Among those who remain at home, the diminution of income must be made good by the self-denial, first of luxuries and next of comforts. The progress of this forced retrenchment is to lessen in the first instance the consumption of any expensive article, by a partial adoption of some homely substitute; and, as distress becomes aggravated, the sacrifice must be increased, until the entire exclusion of the dearer commodity is the result. This state of things, therefore, is not calculated to afford a fair criterion of the total consumption of an article which, like sugar, is not of absolute necessity.

To the unfavourable effects of protracted warfare, have been added the not less prejudicial effects of obstructed navigation. Six years have now passed since the direct import of produce from England to the countries of the greatest consumption on the Continent has been prohibited; and during the whole of that period very little sugar has been sent from this island to France. The Elbe and the Weser, the great channels for the supply of Germany, were likewise shut during 1807, which is the period particularly mentioned as the season of over-stock in Holland. The Continent, therefore, depended chiefly on neutrals for supply; and its inhabitants have not for many years been admitted, as purchasers, to the sugar market of the world, of which so large a proportion belongs to Great Britain. In course, on the Continent no experiment has been made to learn how rapidly consumption is extended by lowness of price:—but in this country it has been made, (at the planter's expence,) and its result is an increase of consumption to the extent of one-fifth in the course of a very few years. The knowlege of this increase is not calculated to afford the planter much consolation during war, because his expences of stores, freight, and insurance are so high, that a low price of sugar is ruinous to him: but, during peace, the great reduction which will ensue in these and other charges will place the question on a different footing. During the last interval of peace, the quantity

of sugar exported was double that of a correspondent period of war.

It may be well, however, to separate the discussion of improvements in our colonial policy from the question of peace, since the public mind is so much divided on the latter. Although it would be no difficult matter to shew that our danger from the power of France, and from the perfidy of Bonaparte, would be much more effectually counteracted by the renovating effects of peace, and that our impression of the necessity of war arises from an inadequate notion of our strength, yet we wave the subject for the present, as it is foreign to our immediate inquiry; and we return, in conclusion, to our internal means of improving the state of our colonies. Our aim in discussing this part of the question was to disentangle the subject from the embarrassment in which ill-digested arguments have a tendency to involve it; and to shew that the interests of different bodies of the state will not, when thoroughly understood, be found in hostility to each other. We are aware of the host of prejudice which exists in this country against the doctrines of political economy, and we are not sanguine in expecting that it will speedily be removed: but the progress of truth, if slow, is certain; and if our labours lead only to the admission of any one liberal principle not hitherto received into our mercantile code, we shall account ourselves rewarded.

In the first of the tracts which we have now reviewed, (p. 45.) we find a very strong recommendation of a work which we formerly noticed with praise, intitled "Practical Rules for the Management and medical Treatment of Negro-Slaves in the Sugar Colonies, by a professional Planter *."—'I feel assured (says the writer) that no planter who has seen that book will disagree with me in opinion; and those who acquire it after this recommendation, will probably do as I have done, and provide every estate with which they are connected, with a copy of it, and urge the strictest attention to its precepts on their managers and overseers.'

L..e.

Art. IX. *Latin and Italian Poems of Milton translated into English Verse*, and a Fragment of a Commentary on Paradise Lost, by the late William Cowper, Esq. With a Preface by the Editor, (William Hayley, Esq.), and Notes of various Authors. 4to. pp. 328 2l. 2s. Boards. Johnson. 1808.

It is difficult to observe the names of Milton and Cowper united, without indulging in a moment's reflection on the

---

* See M. Rev. Vol. xlviii. N. S. p. 272.

different

different doom which has been assigned to the two poets by their contemporaries and survivors. The literary history of the former is properly considered as the leading example in that melancholy list, which the public of all nations has conspired to swell to a most disgraceful magnitude, of neglected genius, "*living, men care not how, and dying, men mark not where.*" The latter, on the other hand, was hailed during his life with general admiration, and followed to his grave with enthusiastic applause; his friendship and familiarity were courted by the powerful and wealthy; and his relationship was claimed, as an honourable distinction, by some of the noblest families in the country. Perhaps, however, no circumstance gives the advantage in this comparison so completely to the more modern poet, as the possession of such an active and attached friend as Mr. Hayley, to "keep his honor from corruption," and to render full justice to his talents. How opposite to the fate of his great predecessor! whose memory was persecuted, even more than a century after his death, with a rancorous inveteracy which party-spleen itself never exceeded and cannot palliate. Dr. Johnson's virulent attack on the character of Milton must necessarily qualify the pride, with which we contemplate the superiority of the present age over that of Charles the Second in refinement and liberality, as exemplified in the general treatment of these distinguished men.

The fair fame of our illustrious poet has not, however, been left defenceless; on the contrary, it is probably indebted to accusations equally narrow and unjust, for the increased attention of the public to all the powers and qualities of his mind, which has produced a more complete insight into his disposition, and a still higher admiration of his genius. Few readers will hear with indifference that his glory, which had gradually and partially emerged, was destined to receive its consummation from the hand of Cowper.—In the year 1791, a respectable and spirited bookseller, Mr. Johnson, of St. Paul's Church-yard, formed the design of offering to the public an edition of Milton's works which might rival the magnificence of Boydell's Shakspeare; and he judiciously invited Cowper to undertake the office of editor. Cowper's modesty at first declined the task: but afterward, though with some hesitation and apparently with considerable distrust of his own powers, he agreed to devote himself to the attempt. The following sentence, in which Mr. Johnson's proposal seems to have been first accepted, is perfectly characteristic of the poet's extreme diffidence in estimating his own fitness for carrying it into effect. "I have *at length brought myself to something like* a *hope*, that I may *perhaps* prove equal to this business, and

and in consequence have resolved to *attempt* it."—In the same month, he thus addressed his friend and correspondent Mr. Rose: "you, who know how necessary it is for me to be employed, will be glad to hear, that I have been called to a new literary engagement, and that I have not refused it. A Milton, that is to rival, and if possible to exceed in splendor, Boydell's Shakespeare, is in contemplation; and I am in the editor's office. Fuseli* is the painter. My business will be to select notes from others, and to write original notes, to translate the Latin and Italian poems, and to give a correct text. I shall have years allowed me to do it in."

The supposed necessity of writing a new commentary on the works of Milton appears to have pressed heavily on the mind of Cowper; who complains, sometimes in sober sadness and sometimes with much of his peculiar humour, of the slow progress which he was making. The pen was always reluctantly assumed, and was often thrown aside from the harassing pressure of his severe domestic visitations: but at length he stopped short in the career of his labours, when he had carried his occasional remarks, inserted in an interleaved copy of Newton's edition, down to the 341st line of the 3d book. 'To every reader,' says Mr. Hayley,—and we agree with him—'who has proper compassion and respect for the calamities of afflicted genius, the following account, which Cowper gave me of his fruitless endeavour to proceed in his work, must be interesting in no common degree:'

"Weston, Oct. 2, 1792.

"Yesterday was a day of assignation with myself, the day, of which I said, some days before it came, when that day comes, I will begin my dissertations. Accordingly when it came, I prepared to do so, filled a letter-case with fresh paper, furnished myself with a pretty good pen, and replenished my ink-bottle; but partly from one cause, and partly from another, chiefly however from distress and dejection, after writing and obliterating about six lines, in the composition of which I spent near an hour, I was obliged to relinquish the attempt. An attempt so unsuccessful could have no other effect than to dishearten me, and it has had that effect to such a degree, that I know not, when I shall find courage to make another."

'In a subsequent letter of the same month he says:

"The consciousness, that there is much to do, and nothing done, is a burthen, I am not able to bear. Milton especially is my grievance; and I might almost as well be haunted by his ghost, as goaded with

---

* We presume that the collection of wild, grand, and powerful pictures exhibited at a later period in Pall Mall, under the title of the Milton Gallery, was originally designed for this projected work; though the fact is not mentioned by Mr. Hayley. *Rev.*

continual

continual reproaches for neglecting him. I will therefore begin: I will do my best; and if, after all, that best prove good for nothing, I will even send the notes, worthless as they are, that I have made already."

No surprize will be excited by discovering that a work, composed with so much unwillingness and under so many disadvantages, displays all the symptoms of labour and restraint, and much less of taste and genius than more favourable circumstances would have called forth. In fact, we cannot adopt the opinion of Mr. Hayley, that the public has great reason to regret that this part of Mr. Cowper's engagement was not completed. Where Addison had exhausted the whole stores of his understanding in encomiastic criticism, and Johnson had been compelled by transcendent genius into involuntary admiration, (*vultu visit invito,*) we can scarcely imagine that novelty would have been synonymous with improvement. Great pains are taken to vindicate the language and ideas of Milton, on all occasions; and the theological doctrines are in some parts explained and illustrated with considerable minuteness. With one specimen, we shall dismiss the subject:

'Line 134. *But mercy first and last.*

'The words *first* and *last* may either refer to the promise of a Saviour given in the garden, and to the consummation of all things, or they may respect the original purpose of God to show mercy, and the subsequent application of it.

'We have in this speech, not the divinity of the schools, but that of the Scripture. Here are no subtleties to puzzle the reader, no webs of sophistry to entangle him. The fore-knowlege of God in Milton's opinion of it, fetters not the will of man. Man is not represented here as the blind and impotent slave of an irresistible destiny, but as endowed with that high and rational privilege of option, which alone renders him an accountable creature, and which is therefore the very basis of God's right to judge him.

'With respect to the composition of this speech, it is as unexceptionable as the matter of it! The expressions are nervous, and notwithstanding the abstruseness of the subject, beautifully clear. The lines are also harmonious, nor is the great poet less apparent in such a passage as this, than in the most flowery description. Let it be tried by Horace's rule; divest it of measure, cast the words into their natural order, do what you please with it, you can never make it prose.

'It is impossible to close this short comment upon it, without adverting for a moment to a line of Mr. Pope's, which for the flippancy of it, considering whom it censures, it might be wished that he had never written; that line in which he charges Milton with making

— — — — God the Father turn a school divine.

'The

'The doctrines here agitated, and in the other speeches which Milton ascribes to the two first persons in the Trinity (as Mr. Addison well observes) naturally grow up in a poem on the fall of man, and Mr. Pope must have been very little acquainted with the schoolmen, to have asserted that in Milton's manner of handling those doctrines, there is any thing that resembles theirs.'

As to the other portion of the editor's undertaking, it was more congenial to his talent, and less pre-occupied by the attempts of others; it was therefore executed with more cheerfulness, and, as might naturally be expected, with greater success. The design was not suggested till the autumn of 1791, and the whole series of translations was completed in 1792, though some few additions and corrections were subsequently made. Before we enter on any examination of these translated poems, or select any parts of them, it may be proper to state a few circumstances connected with their present appearance.

The ill health of Cowper probably conspired with the pressure of the times, to induce an abandonment of the patriotic design of publishing a splendid edition of our immortal epic poet; and the translations were left in the portfolio of their author. The great interest excited by his character, and the general anxiety to become acquainted with his posthumous works, are fresh in the recollection of us all; and it was determined, by those to whom his paperswere intrusted, to print these relics by subscription, and to employ the profits in erecting a monument to Cowper in one of our most distinguished edifices,—a laudable and most proper object, while none of his connections had any equitable or charitable claim on the fund. Before this intention, however, could be carried into effect, an event happened, which, as it certainly would have strongly interested the benevolent feelings of Cowper, justified his representatives in forming a different project for the disposal of the money thus intended to be raised. His intimate friend, who is known to the public as one of his most constant and favoured correspondents, Mr. Rose, after having waded through the tedious preparatory labours of the legal profession, was taken from his family by death, at the moment when he was beginning to reap the emoluments of his study, and to feel that his exertions would be repaid. One of his children had been adopted by Cowper as his godson; and it was resolved that the sum which might be derived from the projected publication, instead of being devoted to the unnecessary though pleasing purpose of perpetuating his fame by a monument, should minister to the objects of active and useful beneficence, and be made subservient to the education and

advancement of a boy for whose interests the poet had in some sort made himself responsible. To this effect, printed statements were very properly circulated among the subscribers; who appear to have readily sacrificed their former wishes, to a plan which was so perfectly in unison with the kind and unassuming character of the man whom they had delighted to honour: but the facts are not specified with sufficient distinctness in the volume before us.

The poems composed by Milton, at an early age, in the Latin and Italian languages, have always been deemed valuable as evidences of the power and the direction of such a mind, during the important periods of boyhood and youth: but the more they are known and examined, the more worthy will they be found of high praise as compositions, independently of their secondary interest. The copiousness of those parts of Ovid in which he is only copious has been often imitated by school-boys with great success: but Milton's elegiac strains rival also that bard's strength and variety of thought, while they approach the natural originality of Catullus, and describe the feelings of the heart with a tenderness and a pathos which are scarcely excelled in the effusions of the never-to-be-surpassed Tibullus. The epistle to Manso is strikingly elegant; and perhaps the *Epitaphium Damonis* is not too highly complimented by the present translator when he thus speaks of it: "a pastoral, in my judgment, equal to any of Virgil's Bucolics, but of which Dr. Johnson (so it pleased him) speaks as I remember contemptuously. But he, who never saw any beauty in a rural scene, was not likely to have much taste for a pastoral.—*In pace quiescat!*" We are sorry that no opportunity occurred of presenting us with Cowper's opinion of the epistle addressed by Milton to his father, on the subject of his literary studies; nor of the fine hexameters poured out by him on the college thesis—"*Naturam non pati senium.*" The former is the fervent effusion of a most amiable, affectionate, and cultivated mind, as exalted in sentiment as it was mature in erudition: in the latter, we discover such marks of vigorous thought, expressed in nervous and commanding language, as are scarcely excelled by the most finished style of Paradise Lost itself.

Few persons have derived much pleasure from Milton's exercises "*De Bombardicâ proditione,*" of which our James the First, under his heroic name *Jacobus*, is made the specific hero; and we hope that the majority will approve the reasons here stated for declining to translate them, which are given in the words of Cowper:

'The

" The poems on the subject of the Gunpowder Treason I have not translated; both because the matter of them is unpleasant, and because they are written with an asperity, which, however it might be warranted in Milton's day, would be extremely unseasonable now!"

' In writing to Mr. Johnson on this subject, he explained his sentiments still further.

" Weston, Oct. 30, 1791.

" We and the Papists are at present on amicable terms. They have behaved themselves peaceably many years, and have lately received favours from government: I should think therefore, that the dying embers of antient animosity had better not be troubled."

Would to God that it had not been for the interest of statesmen and lawyers in this, nominally, United Kingdom, to entertain or profess an opposite opinion:—but the embers of antient animosity, which Cowper, in common with all good men, was desirous of extinguishing, have been found so useful in lighting the road to office by those who would otherwise have groped on in their native darkness, that the mischiefs of the spreading blaze have been blindly neglected or boldly hazarded.

The first of the elegies, which is the well known epistle to Deodati, is rendered in the heroic couplet, as are all the other poems of the same description, except the half-humorous lamentation over the university beadle, (more commonly spelt *bedel*, we believe,); and this is translated into that very usual, though as far as we know it is a nameless, stanza, which is formed by the union of a quatrain with a couplet. Great variety of measure has been adopted in the minor compositions: some of them are in lines of eight syllables, some in blank verse; and the ode to Rous, in which the Strophe, Antistrophe, and Epode of antient tragedy were successfully attempted, is here clothed in measured but rhymeless English, of which, though it cost Cowper more labour than any other part of his task, we frankly own ourselves incapable of relishing the beauties. The Italian sonnets are all rendered *legitimately*, and line for line, yet with great freedom and felicity.

From a publication which so many circumstances conspire to endow with a superior interest, we should not be forgiven if we dealt out our extracts with a sparing hand: but, as we may find some difficulty in making the selection, we will " begin at the beginning," in the old fashioned style, and transcribe the opening lines of the first of Milton's poems here translated:

' At length, my friend, the far-sent letters come,
Charged with thy kindness, to their destin'd home,

They come, at length, from Deva's Western side,
Where prone she seeks the salt Vergivian tide.
Trust me, my joy is great that thou shouldst be,
Though born of foreign race, yet born for me,
And that my sprightly friend, now free to roam,
Must seek again so soon his wonted home.
I well content, where Thames with refluent tide
My native city laves, meantime reside,
Nor zeal nor duty, now, my steps impell
To reedy Cam, and my forbidden cell.
Nor aught of pleasure in those fields have I,
That, to the musing bard, all shade deny.
'Tis time, that I, a pedant's threats disdain,
And fly from wrongs, my soul will ne'er sustain.
If peaceful days, in letter'd leisure spent,
Beneath my father's roof, be banishment,
Then call me banish'd, I will ne'er refuse
A name expressive of the lot I chuse.
I would, that exiled to the Pontic shore,
Rome's hapless bard had suffer'd nothing more.
He then had equall'd even Homer's lays,
And Virgil! thou hadst won but second praise:
For here I woo the muse; with no controul,
And here my books—my life—absorb me whole.
Here too I visit, or to smile, or weep,
The winding theatre's majestic sweep;
The grave or gay colloquial scene recruits
My spirits, spent in learning's long pursuits;
Whether some senior shrewd, or spendthrift heir,
Suiter, or soldier, now unarm'd, be there,
Or some coif'd brooder o'er a ten years' cause,
Thunder the Norman gibb'rish of the laws.
The lacquey, there, oft dupes the wary sire,
And, artful, speeds th' enamour'd son's desire.
There, virgins oft, unconscious what they prove,
What love is, know not, yet, unknowing, love.'

He who remembers the original will at once feel the merit of this correct and spirited translation; and he who is unacquainted with the former will not regret the time which he may devote to the study and comparison of both. No new light, however, is thrown by the editor on the fact intimated in the sixteenth line, from which Johnson drew his unfair and unwarrantable conclusion that Milton had suffered personal castigation at college; and we confess our inability to reconcile what is here said of *dudum vetiti laris*,—*exilium*,—*profugi nomen sortemve*, with Dr. Symmons's assurance (see his life of Milton, p. 28.), that "by the register of our author's college we are satisfied that Milton lost no term, having been entered in 1624-5, and having taken his bachelor's degree in 1628."

We were almost inclined to give a new construction to the *dudum vetiti laris;* and, referring that phrase to his paternal mansion instead of his academic retreat, we should have represented the couplet—

> "*Jam nec arundiferum mihi cura revisere Camum,*
> *Nec dudum vetiti me laris angit amor,*"—

by some such sentence as this—"I have no wish to return to Cambridge, nor am I tormented" (as I was at Cambridge) "by the love of my native home." We are conscious, however, that this would be a forced and, on better consideration, an ineffectual attempt to clear up the perplexity, since the other expressions which we have noticed can only allude to a compulsory absence from college. Dr. Symmons's poetical translation of this passage rather evades the difficulty by substituting general phrases: but it cannot, we think, be doubted, both from the particular words which we have extracted from this elegy and from its general context, that Milton was for a time expelled, banished, or, according to the modern term, *rusticated;* and we offer it as a probable conjecture that his subsequent good conduct, and the distinguished genius which he began to exhibit, induced the rulers of his college to dispense with the effect of that punishment, which would have postponed his graduation, and to restore the time which their sentence would otherwise have taken from him.

In perusing the notes to this volume, which are by no means limited as to their subjects within a narrow range, we have regretted that more is not done by Mr. Hayley in the way of comparing and contrasting Cowper's translations with those which were executed by other admirers of Milton. The very short specimens selected by him from Langhorne's *Epitaphium Damonis*, Mr. Stirling's Mansus, Dr. Symmons's version of Milton's epistle to his father, (of which the worst lines only are quoted,) and Mr. Wrangham's Ode to Rous, are wholly insufficient to become the basis of anything like a comparative estimate. We think, too, that Dr. Symmons has considerable reason for complaining of the manner in which he is mentioned in the preface, (p. xvi.) which seems to imply that he had not offered any other imitations; whereas he has presented us with the whole of the first elegy, the poem to Milton's father, part of his scazons addressed to Salsilli, the seventh complimentary epigram to Leonora, the sixth sonnet, the epistle to Manso, the pastoral on Damon, the verses to Christina, some fragments of the larger and some minuter ~~of the~~ poems. In reviewing the Doctor's work *, we were induced

* See M. R. for January 1807.

 partly

partly by the high value of his prose, and still more perhaps by the disqualifying sentence unjustly passed by him against himself as a poet (see his life of Milton, p. 12.), to pay the less regard to his poetry; and we shall take this opportunity of placing one or two extracts from it by the side of Cowper's translations, long enough to furnish the means of a fair judgment between them, and capable, we hope, of affording some entertainment to the reader, as characteristic of the very different kind of talents possessed by the two translators. We must not, however, enter on this examination without farther observing that the author of the late life of Milton is intitled to much stronger praise than that of 'a *respectable* biographer,' and 'a *respectable* critic;' and that striking injustice is done to Dr. Symmons, in holding up any other writer exclusively as the recent and great champion of Milton against the attacks of Johnson.

Our attention shall be first directed to the beautiful and truly classical composition, in which the death of Deodati, under the name of Damon, is lamented by Milton in the character of Thyrsis. It is scarcely possible to conceive any species of merit that such a poem can possess, which is not here displayed. The poet's picture of his own comfortless and deserted state, after his final separation from his friend, is thus imitated by Cowper:

'In whom shall I confide? Whose counsel find
A balmy med'cine for my troubled mind?
Or whose discourse, with innocent delight,
Shall fill me now, and cheat the wint'ry night,
While hisses on my hearth the pulpy pear,
And black'ning chesnuts start and crackle there,
While storms abroad the dreary meadows whelm,
And the wind thunders thro' the neighb'ring elm.
'Go, seek your home, my lambs, my thoughts are due
To other cares, than those of feeding you.
Or who, when summer suns their summit reach,
And Pan sleeps hidden by the shelt'ring beech,
When shepherds disappear, nymphs seek the sedge,
And the stretch'd rutic snores beneath the hedge,
Who then shall render me thy pleasant vein
Of Attic wit, thy jests, thy smiles again?
'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Where glens and vales are thickest overgrown
With tangled boughs, I wander now alone,
Till night descend, while blust'ring wind and show'r
Beat on my temples through the shatter'd bow'r.
'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Alas! what rampant weeds now shame my fields,
And what a mildew'd crop the furrow yields!

My

My rambling vines, unwedded to the trees,
Bear shrivell'd grapes, my myrtles fail to please,
Nor please me more my flocks; they, slighted, turn
Their unavailing looks on me, and mourn.
'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Ægon invites me to the hazel grove,
Amyntas, on the river's bank to rove,
And young Alphesiboeus to a seat
Where branching elms exclude the mid-day heat.
"Here fountains spring—here mossy hillocks rise;"
"Here Zephyr whispers, and the stream replies."—
Thus each persuades, but, deaf to ev'ry call,
I gain the thickets, and escape them all.'

The same passage is thus exhibited by Dr. Symmons:

"To whom my bosom shall I now confide?
At whose soft voice will now my cares subside?
Who now will cheat the night with harmless mirth,
As the nut crackles on the glowing hearth,
Or the pear hisses, while without—the storm
Roars through the wood, and ruffles Nature's form?
Return unfed, my lambs, *by fortune crost*,
Your hapless master now to you is lost.
In summer too, at noontide's sultry hour,
When Pan lies sleeping in his beechen bower;
When, diving from the day's oppressive heat,
The panting naiad seeks her crystal seat;
When every shepherd leaves the silent plain,
And the green hedge protects the snoring swain;
Whose playful fancy then shall light the smile?
Whose attic tongue relieve my languid toil?
Return unfed, &c.
Ah! now through meads and vales alone I stray,
Or linger sad, where woods embrown the day;
As drives the storm, and Eurus o'er my head
Breaks the loose twilight of the billowy shade.
Return unfed, &c.
My late trim fields their labor'd culture scorn;
And idle weeds insult my drooping corn.
My widow'd vine, in prone dishonour, sees
Her clusters wither; not a shrub can please.—
E'en my sheep tire me; they with upward eyes,
Gaze at my grief, and seem to feel my sighs.
Return unfed, &c.
My shepherd friends, by various tastes inclin'd,
Direct my steps the sweetest spot to find.
This likes the hazel, that the beechen, grove;
One bids me here, one there, for pleasure rove.
Ægon the willow's pensile shade delights,
And gay Amintas to the stream invites:

" Here are cool fountains, here is mossy grass,
Here zephyrs softly whisper as they pass:
From this bright spring yon arbute draws her green,
The pride and beauty of the sylvan scene."
Deaf is my woe;—and while they speak in vain,
I plunge into the copse and hide my pain.
Return unfed," &c.

Uncommon pathos and originality are observable in the idea that, while inferior animals can enjoy, with any of their kind, that degree of social intercourse of which they are capable, man requires a rare and peculiar sympathy of character to attach him to a friend, whose loss can never be supplied. The former part of the proposition is too much dilated by examples, but how seldom are the subsequent lines exceeded?

" *Nos durum genus, et diris exercita fatis*
Gens, homines, aliena animis, et pectore discors;
Vix sibi quisque parem de millibus invenit unum:" &c.

thus represented by Cowper;

'We only, an obdurate kind, rejoice,
Scorning all others, in a single choice,
We scarce in thousands meet one kindred mind,
And if the long-sought good at last we find,
When least we fear it, Death our treasure steals.
And gives our heart a wound, that nothing heals.'

and thus by Dr. Symmons:

" But we, by fate's severer frown oppressed,
With war, and sharp repulsion in the breast,
Can scarcely meet, amid the human throng,
One kindred soul, or met, preserve him long.
When fortune, now determined to be kind,
Yields the rich gift, and mind is link'd to mind,
Death mocks the fond possession, bursts the chain,
And plants the bosom with perennial pain."

Indisputably, however, the finest passage is that in which Milton deplores his absence from his dying friend:

'Ah, what delusion lur'd me from my flocks,
To traverse Alpine snows, and rugged rocks!
What need so great had I to visit Rome,
Now sunk in ruins, and herself a tomb?
Or, had she flourish'd still as when, of old,
For her sake Tityrus forsook his fold,
What need so great had I t' incur a pause
Of thy sweet intercourse for such a cause,
For such a cause to place the roaring sea,
Rocks, mountains, woods, between my friend and me?

Else

Else, had I grasp'd thy feeble hand, compos'd
Thy decent limbs, thy drooping eye-lids clos'd,
And at the last, had said—"Farewell—ascend—
Nor even in the skies forget thy friend!"

This paragraph is thus given by Dr. Symmons:

"Alas! what madness tempted me to stray
Where other suns on distant regions play?
To tread aërial paths and Alpine snows,
Scared by stern nature's terrible repose?
Ah! could the sepulchre of buried Rome
Thus urge my frantic foot to spurn my home?
Though Rome were now, as once, in pomp arrayed
She drew the Mantuan from his flock and shade,
Ah could she lure me from thy faithful side,
Lead me where rocks would part us, floods divide,
Forests and lofty mountains intervene,
Whole realms extend, and oceans roar between?
Ah wretch! denied to press thy fainting hand,
Close thy dim eyes, and catch thy last command,
To say, "My friend, O think of all our love,
And bear it glowing to the realms above!"

Without indulging in comparisons on minute points, we may observe that these lines are full of spirit and feeling; and we cannot but regret that the burden of the lamentation should have been transformed into so inelegant an expression as this, "*by fortune crost*," &c. It is no disparagement to either translator, to have fallen short of the extraordinary beauty which marks the close of the last cited passage in the original:

"*Ah! certè extremùm licuisset tangere dextram,*
Et bene compositos placidè morientis ocellos,
Et dixisse, "*Vale, nostrî memor ibis ad astra.*"

Milton's address to his father is translated by Cowper into blank verse; and we remark with some surprize, considering his habits of composition, that his unrhymed versions are much less fortunate than those in which he submitted to the chains of couplets. This may possibly be explained by the great facility, with which he doubtless must have learned to write blank verse, inducing some degree of negligence; or by the easy familiarity of style which his subjects rendered proper in his original works, and of which he might be unable to divest himself when more dignity and force were required. We persuade ourselves that Mr. Hayley's encomium on these lines of his friend, and his decided preference of Cowper to Dr. Symmons in this particular instance, will not meet with general acquiescence. Let the reader judge:

'I there-

'I therefore, although last and least, my place
Among the learned in the laurel grove
Will hold, and where the conqu'ror's ivy twines,
Henceforth exempt from the unletter'd throng
Profane, nor even to be seen by such.
Away then, sleepless Care, Complaint away,
And Envy, with thy "jealous leer malign!"
Nor let the monster Calumny shoot forth
Her venom'd tongue at me. Detested foes!
Ye all are impotent against my peace,
For I am privileg'd, and bear my breast
Safe, and too high, for your *viperean* wound.'

Thus by Dr. S.:

"Now deck'd with ivies and immortal bays,
One, though the meanest, of the sons of praise,
High shall I keep the tenor of my state,
O'er the base crowd, and lifted from their fate.
Hence, wakeful cares and pining sorrows fly!
Hence, leering Envy with thy sidelong eye!
Slander in vain thy viper-jaws expand!
No harm can touch me from your hateful band;
Alien from you, my breast, in virtue strong,
Derides the menace of your reptile throng."

These are the only lines, as we before mentioned, which Mr. Hayley has quoted from the numerous versions of Dr. Symmons. We add the concluding lines by both translators:

COWPER:

'But thou! my Father! since to render thanks
Equivalent, and to requite by deeds
Thy liberality, exceeds my power,
Suffice it, that I thus record thy gifts,
And bear them treasur'd in a grateful mind!
Ye too, the favourite pastime of my youth,
My voluntary numbers, if ye dare
To hope longevity, and to survive
Your master's funeral, not soon absorb'd
In the oblivious Lethæan gulph
Shall to futurity perhaps convey
This theme, and by these praises of my sire
Improve the Fathers of a distant age!'

SYMMONS:

"Since then, dear sire, my gratitude can find,
For all your gifts, no gifts of equal kind:
Since every prouder wish my pow'rs confine—
Accept for all, this fond recording line:
O take the love that strives to be express'd!—
O take the thanks that live within my breast!

And

And you, sweet triflings of my youthful state,
If strains like you can hope a lasting date,
Unconscious of your mortal master's doom
If ye maintain the day, nor know the tomb,—
From dark forgetfulness, as time rolls on,
Your pow'r shall snatch the father and the son,
And make them live, to teach succeeding days
How one could merit, and how one could praise."

On this concluding passage of the poem, it is judiciously observed by Warton, that "such predictions of true genius, with a natural and noble consciousness anticipating its own immortality, are seldom found to fail." He might have added that no young poet so frequently displays these prophetic workings of the divine mind, and that never was any prophecy more perfectly accomplished.

Our principal reason for adverting to the scholastic argument in support of the thesis—"*Naturam non pati senium*"—is in order to call the attention of our readers to the force and grandeur with which the question is stated by the poet, in lines that rival the compressive energy of Lucan and Statius, in their happiest moments:

"*Ergòne marcescet, sulcantibus obsita rugis,*
Naturæ facies, et rerum publica mater,
Omniparum contracta uterum, sterilescet ab ævo,
Et, se fassa senem, malè certis passibus ibit
Sidereum tremebunda caput?"

This strong language does indeed set translation at defiance: but the version here given perhaps approaches the original as nearly as we could fairly expect:

'How?—shall the face of nature then be plough'd
Into deep wrinkles, and shall years at last
On the great Parent fix a sterile curse?
Shall even she confess old age, and halt,
And, palsy-smitten, shake her starry brows?"

The Ode to Rous appears to us to have been probably nothing more than a *jeu d' esprit*, in which Milton amused himself by investing with all the pomp of classical diction a present which he valued so lightly as his *juvenilia carmina lusus*. We therefore think that, if it were to have any translation, the spirit of it is much better preserved in the ornamented paraphrase of Mr. Wrangham, (inserted in Dr. Symmons's Life of Milton,) than in the naked simplicity of Cowper's language.

The praise already bestowed by us on the sonnets will not be deemed exaggerated, by those to whom the beauties and the difficulties

difficulties of that species of composition have been the object of study. Milton's compliments to the fair sex are of the finest and most exalted kind. Free from the absurd extravagance of excessive admiration, and still farther removed from every tendency to impure allusion, they breathe a chivalrous devotion, and a moral gallantry, which at once manifest the superiority of the writer's mind, and his high opinion of her whom he addresses. In the first sonnet, it is delightful to see how the ordinary homage to mere personal beauty is mingled with esteem for valuable and permanent accomplishments:

'Fair Lady! whose harmonious name the Rhine,
Through all his grassy vale, delights to hear,
Base were indeed the wretch, who could forbear
To love a spirit elegant as thine,
That manifests a sweetness all divine,
Nor knows a thousand winning acts to spare,
And graces, which Love's bow and arrows are,
Temp'ring thy virtues to a softer shine.
When gracefully thou speak'st, or singest gay,
Such strains, as might the senseless forest move,
Ah then—turn each his eyes, and ears, away,
Who feels himself unworthy of thy love!
Grace can alone preserve him, ere the dart
Of fond desire yet reach his inmost heart.'

To these sentiments, Cowper has done ample justice.—Though it may appear an impropriety to re-translate into Milton's native tongue the poems, which complain of the disadvantages under which he composed them *in Italian*, yet we think that the execution of the following *canzone* will very sufficiently plead its own apology:

'They mock my toil—the nymphs and am'rous swains—
And whence this fond attempt to write, they cry,
Love-songs in language, that thou little know'st?
How dar'st thou risque to sing these foreign strains?
Say truly. Find'st not oft thy purpose cross'd,
And that thy fairest flow'rs, here fade and die?
Then with pretence of admiration high—
Thee other shores expect, and other tides,
Rivers, on whose grassy sides
Her deathless laurel leaf, with which to bind
Thy flowing locks, already Fame provides;
Why then this burthen, better far declin'd?
'Speak Muse! for me.—The fair one said, who guides
My willing heart, and all my fancy's flights,
"This is the language, in which Love delights."

'We

We add the fine translation of the sonnet in which Milton confesses to his friend Deodati, that his heart had yielded to the fascinations of Italian beauty :

'Charles—and I say it wond'ring—thou must know
That I, who once assum'd a scornful air,
And scoff'd at love, am fallen in his snare,
(Full many an upright man has fallen so;)
Yet think me not thus dazzled by the flow
Of golden locks, or damask cheek; more rare
The heart-felt beauties of my foreign fair;
A mien majestic, with dark brows, that show
The tranquil lustre of a lofty mind;
Words exquisite, of idioms more than one,
And song, whose fascinating power might bind,
And from her sphere draw down the lab'ring Moon;
With such fire-darting eyes, that should I fill
My ears with wax, she would inchant me still.'

It is not our intention here to transcribe Mr. Warton's entertaining observations on this sonnet, as selected by Mr. Hayley: but it is rather curious to see that Milton,—who in his native country was "captivated with the *treccie d'oro*, and the bloom so conspicuous in fair-haired complexions, *guancia vermiglia*—the *golden nets of hair* in his first elegy, and *the vermeil-tinctured lip* and *tresses like the morn*," with which he adorns the Lady in Comus,—was struck in Italy with a new idea of foreign beauty, *sotto nuova idea pellegrina bellezza*, and was completely subdued by the splendor of black eyes, the soft richness of dark brows, and particularly by that lofty carriage, *portamenti alti onesti*, which he describes in his great poem as the noblest ornament of Eve.

Our extracts shall now conclude with a short composition of a light and playful nature, very neatly rendered by Cowper; whose mind appears to us to have been more particularly adapted for humorous sallies, notwithstanding the common opinion, which classes him among melancholy and even morose writers:

'The COTTAGER and his LANDLORD. A Fable.

'A peasant to his lord paid yearly court,
Presenting pippins, of so rich a sort
That he, displeas'd to have a part alone,
Remov'd the tree, that all might be his own.
The tree, too old to travel, though before
So fruitful, wither'd, and would yield no more,
The 'Squire, perceiving all his labour void,
Curs'd his own pains, so foolishly employ'd,
And "Oh," he cried, "that I had liv'd content
With tribute, small indeed, but kindly meant!

My

My av'rice has expensive prov'd to me,
Has cost me both my pippins, and my tree."

Highly as the hopes and expectations of the public must be raised in respect to this work, we think that they are in no danger of sustaining a disappointment. It will make the majority of Milton's early productions advantageously known to English readers, and will hardly fail to attract a larger portion of the attention of scholars to them, than we conceive to have been hitherto so directed. We should even venture to recommend their introduction into schools, as a part of the classical studies of the British youth; though we are aware that they contain some violations of that venerable code, which our academical institutions regard with the highest reverence,—the code of Latin prosody. The learner might, however, be cautioned against these errors; while he would be animated by so great an example to the imitation of the Roman poets, and encouraged to a vigorous employment of his faculties, by observing the strong play of imagination and the free march of thought, in the school-exercises of a boy of sixteen. The feature which distinguishes Milton's Latin works from those of almost all the moderns is their extraordinary freedom: the language is made subservient to all his ideas; and his style, though rarely deficient in classical purity, is never a patch-work compound of authorized phrases and approved prettinesses, borrowed from the antients, but wears the decisive character of being entirely and essentially his own. Another advantage from an early familiarity with these works would be found in the more complete knowlege of this prince of English poetry, which it would naturally superinduce; an important and most valuable object, and at this time the more deserving of attention, when the sneers of graver critics, and the vitiated taste of effeminate sciolists, have conspired to persuade the countrymen of Milton that *Paradise Lost* is not an interesting, nor even a readable, poem!

We have been sorry to observe numerous errors of the press in this handsome volume; which is adorned by three beautiful drawings executed by Flaxman, in the same pleasing and ingenious manner that has been so much admired in his Homeric designs. "Amathusia's smiling queen" is an unfortunate mistake; for Venus, called Amathusia in the original poem, derived the name from the city of Amat*hus*. In a note, in which the line is quoted, it is properly printed "Amathusia, smiling queen." We trust that these defects will be avoided, when the benevolent editor prints another edition of this interesting work, more accessible than the present to all the admirers of the immortal poet and his amiable translator.

Den. ART.

ART. X. *The History of Don Francisco de Miranda's Attempt to effect the Revolution in South America,* in a Series of Letters, by James Biggs. 8vo. pp. 312. 7s. 6d. Boards. Goddard. 1809.

PUBLIC attention has of late been very generally directed to the emancipation of Spanish America. Those among us, (and the number has now become considerable,) who despair of stemming the tide of usurpation on the Continent of Europe by the co-operation of our former allies, are disposed to look for an ultimate counterpoise in the establishment of an independent Empire across the Atlantic. In a country of such immense fertility and extent, they calculate that a deliverance from the yoke of superstition and tyranny must speedily be followed by political strength; since industry and knowlege have never failed to follow in the train of rational liberty, and to invigorate the land which cherished them.—Our manufacturers and merchants are animated by similar sentiments. Debarred from communication with the Continent of Europe during war, and doubtful of its remaining open in peace, they look with no little solicitude to a region of which the situation protects it, in a great degree, from the access of our enemy's army, and places our intercourse with it under the powerful safeguard of our navy. They see, also, in Spanish America a market as large as they could desire. It is already equal to the utmost produce of our present capital and industry; and its augmenting population offers a prospect of increasing demand, which may satisfy the most cautious speculator among us respecting the extent and permanency of the intercourse.—A third description of persons, the friends of literature and improvement, are equally interested in the cause of emancipation. Since the late confirmation of Bonaparte's despotism, they can have no hopes of the redemption of freedom on the Continent of Europe, during the present age. The liberty of the press, and the right of free discussion in conversation, are extinguished wherever he can exercise controul; and it is no part of his intentions that America should possess privileges which he seeks to banish from Europe. He knows how much America has hitherto been kept back; he knows how greatly a change of system would conduce to her political strength; and his plan would be to make that change to the extent which would suit his schemes of personal aggrandizement, without admitting the happiness of the natives to enter into his calculations.

All these reasons tend to impress the thinking part of the public with the importance of withdrawing our attention

from schemes comparatively insignificant, and concentrating them on an object worthy of the most brilliant æra of our history. Participating in these feelings, we opened the work before us with some degree of avidity. As it professed to be a history of General Miranda's expedition for the deliverance of his countrymen, we expected to find in it some portion of that generous feeling which the hope of extending human happiness is calculated to excite. We have, however, been grievously disappointed. The writer seems to have gone through the whole as a matter of mere routine, and to have been entirely unconscious of the benevolence and grandeur of the project. Although in visiting the province of Caraccas, he saw a neglected country which required only a tolerable government to raise it to high prosperity, it appears never to have entered his mind that rational improvement was a desirable object. In his estimate of his commander's character, he shews himself equally unfortunate; and he ascribes to the conduct of a man of letters, the motives which may be supposed to regulate the calculations of a broker. Contemplating the expedition in no other light than as a predatory enterprize, he seems to have deemed it extraordinary that other persons should not bring down their conceptions to the level of his own; and that, when an opulent city was in their power, they should have left it without pocketing a contribution. The most objectionable part of the work, however, is its tendency to discourage our future efforts for the deliverance of the Spanish Americans. This object is sought in two ways; first by concealing the disposition of the inhabitants, and next by mis-stating the character of General Miranda, who has long been their representative on this side of the Atlantic; and who, the writer of this publication knows, is likely, when the season of emancipation shall arrive, to be the powerful agent in the work of its completion. On this account, therefore, it is fit to notice the book at greater length than its insignificance in other respects would deserve; in order that persons, who are unacquainted with the facts of the expedition, may not be led into error by the plausible shape in which the allegations are here urged.

The real history of the expedition is as follows. In the summer of 1805, the formation of the third coalition against France occupied our disposable forces, and cut off for an indefinite term the prospect of their being employed in the long-cherished project of delivering Spanish America. Meanwhile, the dispute between Spain and the United States, on the subject of Louisiana, threatened to lead to actual hostility. General Miranda's friends, resident in the United States,

pressed

pressed him to avail himself of the expected rupture, and to make a personal application to the American government for their co-operation in the task of emancipating his countrymen. He accordingly left England for the United States, in the autumn of 1805, with the knowlege and acquiescence of our Ministry: but on his arrival he had the mortification to find that the Louisiana dispute was compromised; and that, although the wishes of the American government were with him, he could not expect their avowed assistance. The zeal of individuals, however, seemed to him calculated to remedy, in some measure, this disappointment; and he agreed with Mr. Ogden, a New York merchant, to fit out a ship, the *Leander*, Captain Lewis, with two hundred men, and to proceed with her to St. Domingo for the purpóse of being joined by a second vessel, the *Emperor*, commanded by another Captain Lewis, brother of the master of the *Leander*. Unfortunately, soon after the departure of the *Leander* from New York, the American government were induced by the urgency of the French and Spanish ambassadors, to bring an action against Mr. Ogden and a Colonel Smith, (who had exerted himself for Miranda,) on the plea that the equipment of the Leander was unauthorized and illegal. The process, when it came to trial, ended in the triumphant acquittal of the parties: but its first consequences were of incalculable injury to General Miranda's expedition; for the master of the *Emperor* having heard, while at St. Domingo, that an action had been brought, felt apprehensive of the result, and absolutely refused to proceed. This was a most cruel disappointment; since it became necessary to engage, instead of the *Emperor*, two small schooners, which unhappily fell into the hands of the Spanish *Guarda Costas* on the first attempt to effect a landing in Caraccas. On this event, the *Leander* proceeded to Barbadoes, where General Miranda found the Admiral and the Governor zealous well-wishers to his enterprize, and ready to sacrifice a part of their private funds in his aid, but restricted in regard to the disposal of the public force. It was agreed, however, that he should be accompanied by a naval escort sufficient to protect the expedition while at sea, and to secure its re-embarkation. This squadron consisted of a sloop, two brigs, a schooner, and three gun vessels; and the expedition, thus re-inforced, set sail from Trinidad, landed at La Vela de Coro, and marched and took possession of the city of Coro. The force was too small to induce the inhabitants to rise up in favor of the attempt: but enough of the popular disposition was discovered to shew that, in the event of the appearance of an efficient body of

troops, the natives would not remain tame spectators of a conflict between their oppressors and their deliverers. The re-embarkation took place without loss; and the volunteers soon afterward returned to Grenada and Trinidad, where they were disbanded.

This plain tale has been wrought into a whimsical assemblage of exaggerations and contradictions by Mr. Biggs. He has chosen to give us his narrative in the fashionable shape of 'letters to a friend;' and these letters are dated either at sea or on shore, at very convenient intervals as far as the story is regarded, but without much attention to the probability of their being forwarded. He introduces himself to the reader in his first letter in these words:

'I have been persuaded by my friend Mr.—— to commit myself to the chance of an enterprize at once extraordinary and dangerous; and to leave my own country once more in hope of honour and its reward. You may perhaps fear that I have been seduced by the glitter of fair promises or the allurements of novelty; or prompted by a spirit of adventure to speculate too largely on the favours of fortune. It may be so; but I have deliberated much on the subject, and think I am justified in the resolution I have taken.'

The gentlemen, who belonged to the expedition, must be much amused at this magnificent description of their humble associate; who was publicly known to have been taken out of gaol (on account of debt) by Mr. Ogden, and brought on board the *Leander* on the very day of her departure. Here he was rated as a common seaman: but General Miranda, being apprized that his education was superior to that condition, gave him (as appears by the list of officers,) the rank of second lieutenant of artillery. His conduct, however, soon called for a public reprimand, after which the superior officers took very little notice of him;—a circumstance which sufficiently explains the origin of his animadversions on these officers, as well as his strain of incessant panegyric on one individual, who, it seems, had likewise the misfortune to lose the confidence of his comrades and to share the same disgrace with the author.

We shall proceed to notice a few misrepresentations, affecting those parts of the subject in regard to which it is most essential that the public should not be deceived; and we shall avail ourselves of some letters relative to the expedition, which have been published with sufficient authenticity in the American news-papers.

Mr. Biggs asserts (page 152.) that the inhabitants of Coro fled at the approach of Miranda; and he infers that they were disaffected to the plan of emancipation. It was notorious, however, to the principal officers of the expedition,

that they had scarcely entered Coro when the public treasurer came to General Miranda, as the bearer of proposals from some of the first people of the province; and several of the clergy and respectable inhabitants remained with the General during the time of his stay:—but the clearest refutation of these assertions is to be found in the subsequent extract from a letter to Miranda written by one of our naval officers, who is well known on the West India station, and who had resided a considerable time in the country in question:

"H. M. Schr. Balahou,
Tortola, 6th Novemr. 1807.

"Had some of our men of influence been in the province of Caraccas, at the period the Spaniards received information of your intentions, they would have seen in the abject and depressed feature of the men in office, a faithful portrait of their feelings.—They would also have seen in the sparkling eye, in the chearful and glowing countenance of the Creole, a contrast so glaring as not to leave the shadow of a doubt, as to their different sentiments; and they would then have been convinced, that the presence of a sufficient number of troops to give the inhabitants a confidence to avow their sentiments, would be, in fact, wresting the finest country in the universe for ever from slavery.

'I was at that time a prisoner, perfidiously detained, though under the sacred flag of a Cartel.—I was eleven months in the province of Cumana, and had an opportunity of observing, that the unlimited power of the governors and commandants was not regarded with so passive an eye by the inhabitants, as is generally imagined: that many acts of government were borne with manifest impatience and indignation, which they expressed more boldly, and in stronger terms, than could be expected or believed.

"To me, they never hesitated expressing their wishes for the friendship of Great Britain, and declaring their conviction, that they were suffering under the weakest and worst government in existence. I have been for the last twelve months mostly on that coast, and I believe had a more intimate communication with the inhabitants, than any other cruiser; being personally known to most of them; and I find their sentiments are still the same as when I left them.

"Their indignation at the reception given to the French troops from Guadaloupe, is past all description: the subsequent humiliating punishment inflicted on some spirited young men, of the first families of Caraccas, for insults alleged to have been offered by them to the French officers, is too glaring to be easily forgotten; and I am credibly informed, had been most sensibly felt by every class of Creole inhabitants.

"The belief at present entertained by the inhabitants of Venezuela and Cumana, that Porto Rico is ceded to France, and that they will follow its fate, the moment Bonaparte requires it; the resolution that they have expressed, of suffering every misery, sooner than submit to France; their open and known detestation of Frenchmen, and

French principles, makes me believe that if the proper action was only given, to rouse their exertions, Spain would have to recollect, ere long, that she once possessed South America, but possesses it no longer.

"One circumstance happened at the time the news arrived of your intended expedition, which may not be unworthy of notice.—I was then in the city of Cumana; and on the evening of the day the news arrived, I was sent for, by several different families, who each requested me to take a room in their house, and at the same time begged me at all events to allow one of my sailors to remain in the house of each, as a protection to them. What struck me, and what I conceive worthy of remark, is, that every family that sent for me, belonged to public officers: not a single family unconnected with Government, thought it of any consequence to request our good offices. I think this a strong and decided proof that they expected the visit of friends, not enemies."

(Signed) "J. MURRAY, *Lieut. and Commander.*"

The next part of the work, which requires animadversion, is that in which the author (p. 175.) endeavours to fix on his commander the blame of not succouring the two * schooners which were captured by the Spanish *Guarda Costas*; and his object seems to be to exonerate Captain Lewis from the severe censure to which he was exposed on that account, as well in the expedition as on his return to America. Without entering into any detail of circumstances, it is necessary only to appeal to the recollection of the officers who were then on board the *Leander*, and to the recorded opinion of Mr. Ogden of New York; which is conclusive in regard to the several disputes between the General and the Lewis's; because, since the latter were recommended and appointed by Mr. Ogden, we can have no reason for suspecting that he was biassed against them. His opinions are expressed in letters to Miranda, some of which fell into the hands of a third party and were published in the American news-papers. We give extracts from them:

"New York, 28 July, 1806.

"I have heard with great regret, the great disappointments and disasters you have met with in consequence of the unjustifiable and highly reprehensible conduct of the two Lewis's. I can easily conceive all you must have suffered in consequence of those two men, and no one more heartily reprobates their conduct, as represented to me, than myself."

"New York, 6th September, 1806.

"A few days since the former commander of the Leander, Captain T. Lewis, returned here:——his brother J. Lewis also returned here from St. Domingo in the Emperor. I have now heard

* See an account of the fate of the crews of these schooners, in the Monthly Magazine, Vol. 27. No. 182, published 1st March 1809.

from

from themselves all that could be offered in their defence for their extremely unjustifiable and improper conduct in regard to you. - It is impossible it can be more entirely disapproved of by you than it is by me—my confidence has been completely destroyed in those men."

The most interesting and affecting correspondence, however, to which the unfortunate capture of the schooners gave rise, was that which passed between Colonel Smith of New York and the Spanish Ambassador in the United States. It found its way to the public through the medium of a newspaper on the 28th August 1806, and is well intitled to a more permanent record. The following is the copy of a letter from His Excellency to a friend of Col. Smith:

" Sir, " Philadelphia, 28 June, 1806.

" I have just received from Caraccas a list of the names of the Americans, taken by the Spaniards on board of Miranda's schooners. The name of Smith is twice found in it. I suspect the last to be the son of Colonel Smith, and grandson of Mr. Adams. Although I had some political differences with him when he was President, this circumstance has not deprived me of that particular regard and respect towards such a distinguished character, and particular consideration for his family. Not the least doubt exists, but the greatest part of the prisoners will be put to death as pirates, and I should be very happy to be able, by a timely and immediate interference, to save the life of the unfortunate youth, grandson to the venerable Mr. Adams and his worthy spouse. But to render my intercession effectual, I would require, as the only condition, that Col. Smith would disclose to me, through you, on his word of honour, all the knowledge he has of Miranda's plans, of his intended points of attack, of the persons with whom he had connections at Caraccas, and the name of a Spaniard in this country, who shared in his scheme and expedition; in fact, all the material information he may be possessed of, the knowledge of which may be useful to my government, and for the preservation and tranquillity of the provinces Miranda had in view to revolutionize.

" As I remember your attachment for Mr. Adams, I take the liberty to make this suggestion to you, who no doubt will employ all the means to relieve from affliction a worthy and disconsolate family. At all events, I expect from you a prompt and decisive answer on this head.-

" I remain, Sir, with particular regard and consideration,

" Your obedient servant,

" Marquis de Casa Yrujo."

Col. Smith's Answer to his friend was as follows:

" Dear Sir, " New York, June 30th, 1806.

" Accept my warmest acknowledgement for your very interesting communication of this date, presented by your son, accompanied

with a letter addressed to you from the Marquis de Casa Yrujo, which, after maturely considering, I return agreeable to your request.

" I am sure I shall do justice to the feelings of Mr. and Mrs. Adams, if in their name I thank the Marquis for his very polite attention in a case, no doubt, near, interesting, and affecting. I am sure, when I do him the justice to communicate his tender solicitude for the protection of *their* grandson, it will not fail to excite those sensibilities and acknowledgements which from them the Marquis is highly entitled to.

" For myself, not having the honour of his acquaintance, I had no right to expect any other attention to feelings or dignity of character, that what would naturally spring from his own mind, when making such an interesting communication.

" He informs you, he has just received from Caraccas, a list of the names of Americans taken by the Spaniards on board Miranda's schooners; that the name of Smith is twice found in it; he suspects the last to be my son, and grandson to Mr. Adams; and says, that he should be very happy by a timely and immediate interference, to save the life of the unfortunate youth, grandson to the venerable Mr. Adams and their worthy spouse, he having no doubt but the greatest part of the Americans will be put to death. *But*, to render this intercession effectual, he requires, as the only condition, that I disclose to him, through you, on my word of honour, all the knowledge I have of Miranda's plans, of his intended points of attack, of the persons with whom he has connections in Caraccas, and the names of the Spaniards in this country who shared in his schemes and expedition; in fact all the material information I may be possessed of, the knowledge of which may be useful to the Spanish government, for the preservation and tranquillity of the provinces Miranda has in view to revolutionize.

" When the Marquis de Casa Yrujo takes a dispassionate view of the circumstances connected with Gen. Miranda's visit to Washington, his subsequent conduct here, and clearly ascertains that the persons accompanying him in the *Leander* were not informed of his projects and plans, he will permit his benevolence to expand, and shelter all those taken in the schooners from harsh treatment and unmerited punishment; he will induce the government of his country to view the question in other lights than those which may tend to expose it to more severe animadversions than have hitherto been made, or to rousing that spirit of indignation and resentment, which, if once permitted to burst forth, cannot fail of being attended with strong marks of just revenge.

" With respect to my son, he was not made acquainted with the plans of Gen. Miranda; he went with him as a young companion, to share his fortunes and his fate; he was accompanied by some of his friends, capable of deeds of hardihood and valour—worthy their leader; worthy his cause!

" Whatever may be the situation and fate of the persons taken on board the schooners, I can never tacitly sanction the lash of tyranny on his associates, and snatch my son from a participation in their fate whatever

whatever it may be. Nothing but the Marquis's want of an acquaintance with me can plead an excuse for the indelicacy of his propositions. Do me the favour, my friend, to assure him, that were I in my son's situation, I would not comply with his proposals to save myself, and I would not cast so great an indignity upon my son, my family, and myself, as to shelter him under the shield of infamy and disgrace. I have no doubt the Marquis will give such advice to the Governor of Caraccas, and make such a statement to his King (by whom I may have the honour to be personally recollected), as will induce them not to tarnish the dignified character of the Spanish nation by any acts of passion and barbarity connected with the present case.

"I am, dear Sir, with great respect,
"Your obedient friend and humble servant,
"W. S. Smith."

To return to Mr. Biggs's narrative—The accusation against General Miranda, which is brought forwards at the greatest length, (p. 214.) regards the schooner Trimmer, which followed the expedition from Trinidad. It was alleged that the General had failed to fulfil his engagement for the payment of this vessel; and the assertions of one Kirkland to this effect (p. 218.) are stated with no small degree of plausibility. Fortunately, however, we are spared the trouble of an examination into the merits of this question, since it was brought to a public trial in Trinidad, 20th January 1807, and was unanimously decided in favour of Miranda, and in contradiction to the evidence of Mr. Biggs and Kirkland.

In another part of the book (p. 179.) we find the author in very bad humour with his Commander for missing the opportunity of conveying the property of the conquered nations into the pockets of his followers. 'What business,' says Mr. Biggs, 'had General Miranda at all in that country in arms, if he did not mean to exert power when persuasion failed? He contented himself with sending out proclamations and pamphlets, instead of demanding the king's treasure, or levying contributions, or resorting to *any of those expedients which belong to usages of warfare.*' A pretty plain admission, this, of the views of this person and his friends in going on the expedition, and a tolerably good clue to their discontents with their Commander! It is not, however, pretended that any inducement, except of the most honourable kind, was ever offered to Miranda's followers. The oath which they took at setting out was a pledge of their allegiance, not to him or any other individual, but to the lawful government of South America. It was as follows (p. 45.):

"I swear to be true and faithful to the free people of South America, independent of Spain, and to serve them honestly and faithfully

against all their enemies or opposers whatsoever, and to observe and obey the orders of the supreme government of that country legally appointed; and the orders of the General and officers set over me by them."

The proclamation issued on the landing of the expedition was of a similar character. It pointed to the establishment of an independent government, but contained no provisions calculated to favour the ascendancy of any individual. Its injunctions were in substance these:

1. That all public functionaries, acting by order of the Court of Madrid, should be suspended.

2. The ecclesiastical courts and courts of justice shall retain provisionally the exercise of their rights.

3. Each of these courts shall send one or more delegates to the capital for the purpose of forming a government.

4. Every able bodied citizen shall be trained to arms.

5. Citizens opposing the emancipation shall be banished, or treated as traitors to their country.

6. Public functionaries, aiding the emancipation, shall be recommended to future employment.

7. The public treasure shall be deposited, not with the General, but with the administrators, civil and ecclesiastic.

8. No aggression or insult on the part of the soldiers towards the inhabitants shall be permitted.

These orders are, in fact, a summons to the people to arm themselves and chuse their own government. Here was no attempt to give a bias to their proceedings, no foreign force to overawe their deliberations, no treasure to corrupt their leading citizens. The appeal was candid and honourable, and could not have failed to rouse the natives, had not the invading force been too inconsiderable for the purpose of protection.

Among other proceedings which attract Mr. Biggs's censure, is the choice of the place of disembarkation: but it happens, unfortunately for his military repute, that a very different opinion was entertained of it by the enemy, who may naturally be presumed to be the best judges of local advantages in the country which they occupy. The following is an extract from an intercepted letter of Don Dionisio Franco, the most enlightened man in the administration of that country, to the governor of Cumana:

"Caraccas, 16th August, 1806.

"If the English give Miranda any assistance, let it be ever so little, and offer him support, his situation is the most advantageous of all those he could have chosen in all these coasts, as the peninsula of Paraguana may afford them a situation to establish another Gibraltar, as

as long as they are masters of the sea; and it may happen that this spark of fire, that appears nothing, may finish by devouring the whole Continent."

Having thus explained the principal features of the expedition, it is of little consequence to enter into a specific refutation of others of Mr. B.'s mis-statements; and we shall merely advert to one of them as a farther specimen. In page 155, it is reported that General Miranda, when near La Vela de Coro, ordered his artillery to fire when no enemy was to be seen. The whole affair is misrepresented; and it is known to the officers on the expedition that the General, so far from giving any such orders, was not on the spot in question, being occupied in a different quarter. Those who are capable of such deviations from fact will do well to read the animated and elegant speech made by Colonel Smith's Counsel, in the trial to which he and Mr. Ogden were exposed on account of their co-operation in this expedition. We subjoin an extract from it:

"Against General Miranda and the object of his expedition, I have heard and read some malignant calumnies, which could have originated only with mean and mercenary beings, who never yet sacrificed a selfish feeling to a public principle; whose hearts never sympathized with the sufferings of a slave, nor swelled with the mighty hope of delivering a nation. The district attorney, in his opening address to you, did not permit himself to adopt those calumnies in their entire extent—he is incapable of doing so, for his sentiments are liberal and his manners mild. Sufficient, however, fell from him to give them somewhat of colour and countenance, and to enlist your passions and prejudices against General Miranda and all concerned in his expedition. In particular, I remember he termed Miranda a fugitive on the face of the earth, and characterized the object of the expedition as something "audacious, novel and dangerous."—It is true, his attempt is daring and if you will audacious, but wherefore is it novel and dangerous? Because he, a private individual, unaided by the public succour of any state, attempts to liberate South America. Thrasybulus! expeller of the thirty tyrants! restorer of the Athenian freedom! wherefore are *you* named with honour in the records of history? Because while a fugitive and an exile, you collected together a band of brave adventurers who confided in your integrity and talents—because, without the acknowleged assistance of any state or nation, with no commission but what you derived from patriotism, liberty and justice, you marched with your chosen friends and overthrew the tyranny of Sparta in the land that gave you birth. Nor are Argos and Thebes censured for having afforded you refuge, countenance and protection. Nor is Ismenias, then at the head of the Theban government, accused of having departed from the duties of his station, because he obeyed the impulse of benevolence and compassion towards an oppressed people,

people, and gave the private assistance which he could not publicl ayow."

Should Mr. Biggs be disposed to come again before the public as an author, we would recommend to him both a different subject and a different mode of treating it. He will find very few persons disposed to listen to his sentiments in regard to Spanish America. The zeal of the inhabitants for independence is too well ascertained, and the character of the man who represents them in England is too well known to the first people in this country, to be affected by the allegations of such a writer as Mr. Biggs.

One useful purpose, however, is answered by the present production. Those of the American news-papers which are in the interest of France, and which lay hold of every opportunity of ascribing selfish motives to those enterprizes in which our countrymen take a part, endeavoured, as soon as General Miranda was countenanced by the British, to circulate a report that his expedition was designed for the purpose of pillage. This absurd accusation has found its way into circles that ought to have been better informed :—but the most effectual answer to it will be given by quoting the general orders issued on the landing, which are stated by the present author (p. 119.), and are as follow :

"Every species of plundering is in the most positive terms prohibited ; and the General expects that every person composing this army will conduct himself to all such of the inhabitants as appear friendly, in such a manner as will conciliate their affections ; and only treat as enemies all such as appear in arms and make resistance."

Whoever reads the work before us will find in it a spirit of hostility towards General Miranda, which would have undoubtedly not omitted the charge of mercenary views, if any actual foundation for it had existed, or any probability that the accusation would have been believed. It is perfectly known to the expedition, and to the detachment of our navy which accompanied General Miranda, that he refused to carry off a merchantman taken at La Vela, or any part whatever of the produce that was found in the stores.

L..e.

ART. XI. *English Translations*, in Poetry and Prose, from the Greek Poets and Prose Authors; consisting of a Chronological Series of the most valuable, scarce, and faithful Translations extant, and several never before published, on Morals, History, Chronology, Geography, Drama, Biography, Natural History, Poetry, Tactics, *Pleadings*, Dialogues, Epistles, Oratory, Composition, and the Liberal Arts and Sciences in general; with selected and new Notes entirely English, Corrections, Prefaces, Lives, Maps, and Heads, from ancient Statues, Busts, Gems, Medals, and Paintings; Chronological and Mythological Tables, &c. By Francis Lee, A. M., Chaplain to the Prince of Wales, Member of the Asiatic Society, &c. Vol. I. Part I. 8vo. pp. 60. 6s. Boards. Miller. 1808.

WE have transcribed the whole of this verbose title-page, which seems to answer the same purpose as *opening the pleadings* in a court of justice, and will save us much of the trouble of expounding the editor's intentions. The simile may be carried a little farther; 'Morals, History, Chronology,' &c. &c. &c. 'Prefaces, Lives, Maps,' &c. &c. &c.; 'from Statues, Busts, Gems,' &c. &c. &c. sound somewhat like "with Guns, Pikes, Staves, Swords, Pistols, &c. &c. did then and there forcibly enter," &c. &c.; and, on the whole, they mean just as much: since, if Mr. Lee had simply expressed his design of republishing the best Translations from the Greek, with notes selected and original, he would have expressed all that was necessary to be understood.

Indeed, this gentleman seems to lay a much greater stress on the importance of his projected work than we think it deserves; we mean at least as far as the editorial part of his labours extends. No books in the language are more generally accessible than the most approved translations from the classics; and, although we can have no sort of objection to Mr. Lee's plan of collecting and arranging them in one handsome and uniform set, we really conceive that such a design might almost as well be executed in a bookseller's shop as in the library of a learned man.

With regard to the other parts of his scheme,—which relate to altering the text, and curtailing the commentary, *ad libitum*, of the original translators,—these, indeed, are more delicate tasks; and we are not quite sure that Mr. Lee has proved himself, by the specimen now before us, to be altogether the man to whom we should feel inclined to trust the performance of them. The license itself is dangerous, and perhaps not absolutely fit to be taken in any instance; since the best of our translations are so closely incorporated with the original productions of our language, as to be scarcely less sacred than themselves.—Pope's

Homer,

Homer, as a translation, is one of the most faulty and incorrect that ever was published; yet who could endure a thought of that exquisite poem being submitted to the corrections even of the most accomplished scholar of the age? In no case, perhaps, should we be disposed to grant this privilege, except one; which, we must do Mr. Lee the justice to say, we *believe* to be *principally*, though not *exclusively*, that in which he himself would claim it; we mean, where the grossness of the original renders a complete translation unfit for general reading, especially for the reading of ladies, to whose use translations from the classics are more particularly applicable. However, as Mr. Lee has not prescribed any bounds to his assumed authority, and appears from the expressions in his preface to have a view towards a more ample use of it than in the present specimen we find him to have actually exercised, it is necessary to advise him to circumscribe his own power by some definitive regulation, in order to give confidence to his readers against any future abuse of it:—but whether his practice in this respect be more or less extensive, we most earnestly counsel him, for the sake of common integrity, to mark the passages in which he has chosen to adopt it; and we cannot conceive in what manner the uniformity of his plan, or the neatness of his page, would be injured by so small a sacrifice to justice. Wherever he may deem it proper to make either alterations or omissions on the score of decency, it will be quite sufficient for him to state the fact in a note at the bottom of the page; and in other cases, in which he may undertake to amend the versification or to rectify the sense of a passage, we should wish him not only to mention the reason for his having done this, but also to print the variation itself in the same note, in order that his readers may judge for themselves whether he has dealt fairly by them. Under these restrictions, we perhaps should have no great objection to granting him the privilege which he claims.

In regard to the appearance of the work, it resembles very closely in form and size the collections which have been so long familiar to the public under the title of "Elegant Extracts:" the type is sufficiently neat (though too small for old eyes), and, in general, very correct: but some instances of carelessness occur, which is more inexcusable in a republication than in an original work. The editor expects that the whole design may be completed in a series of from twenty to thirty volumes. The present portion consists of "Cooke's Hesiod;" and here we have again to remark that the name of the original translator ought to be more signally announced in the title of each particular work, and not left to be discovered from a note. According to the design expressed in the title-page, a head of

Hesiod taken from the bust at Wilton House is prefixed: but we cannot pay any compliment to the execution of it. On comparing it with the engraving from the same bust prefixed to the second edition of Cooke's Hesiod (12mo. 1743.), so great a dissimilarity appears, that it is impossible that they can both be good copies; and, though we have no opportunity of examining either by the original, we can venture to pronounce that the old engraving is both better in itself, and much more like an antique bust, than the new one. We mention this circumstance, because we really think that it would be much preferable to copy the good old engravings from busts which we see in many editions of the classics, both original and translated, than to attempt new resemblances and fail in the execution.

Cooke's translation is a work of very considerable merit: but it displays most flagrant and frequent marks of the excessive carelessness both of metre and grammar, which is so common among the poets of the early part of the last century. The first edition of it was printed, in quarto, in the year 1728. On account of the many defects which here obscure a great portion of very good poetry, we fully expected that Mr. Lee would have made much more use of his correcting privilege; and we should not, perhaps, have been sorry if he had done so, submitting to the restrictions above mentioned:—but, on comparing the second edition of Cooke with this of Mr. Lee, we can discover only one passage in which he has made alterations of any length; and here Mr. Lee has substituted ten or twelve bad lines of his own for a like number that were equally bad, on account of grossness. The other variations are very trifling.

Book I. ver. 112. Cooke's translation,

"Around her person, lo! the di'monds shine,"

is very properly altered to

'Gold ornaments around her person shine.'

——— ver. 448. an inelegant line in Cooke, but nevertheless true to the original, and therefore improperly omitted by Lee,

"Of the pure victim burn the white fat thighs."

——— ver. 510. Cooke,

"*Who does* too rashly in a woman trust"—

——— ——— Lee,

'*They who*,' &c.

Book II. ver. 16. Cooke,

"Would you the fruits of all your labours see,
Or plow, or sow, or reap, *still naked be*"—

unnecessarily and badly altered to

——— ——— ———'*uncloathed be*.'

Theogony,

Theogony, in ver. last, Cooke's old College-Gallantry has it,

" Let *the bright belles* of earth adorn the verse,"

for which Mr. Lee substitutes,

' Let *earthly heroines* adorn the verse.'

These are all the variations which we have been able to detect; and we believe that no others of greater consequence occur. Meanwhile, much grosser faults are suffered to pass wholly uncorrected; viz.—

' He, from Æolian Cuma, *th' ocean* past.'—
' Fearless of danger for the *voy'ge* prepare.'—
' Whence, beauteous crown'd, she safely past the sea,
And call'd, oh Cyprus! Cypria, from thee.'—
' With them Aurora, when whose dawn appears,
Who mortal men, and gods immortal chears'—
' To whom she bore *Hecāte,* loved by Jove'—
' *Clymēne,* ocean-born, with beauteous feet.'—
' And, that the dire decree might fruitless prove,
Devour'd his pledges, at their birth, of love.'—

Besides an infinite number of other instances of bad metre, bad grammar, and bad sense.

Mr. Lee has adopted the greater part of Cooke's notes, and of those which were written by Lord Pembroke and also printed in Cooke's own editions. He has likewise selected most of the original dissertations, " on the Life and Writings of Hesiod," " on the Theology and Mythology of the Ancients," the " Table of the Ancient Greek Month," and " Genealogical Table to the Theogony :"—but, as in the text, he never tells us what is Cooke's and what is his own.

The only addition which we can remark as entirely original is that of a very full table or chart of the Theogony, which, we think, may be attended with some advantage to students.

Meri.

MONTHLY CATALOGUE,

For MARCH, 1809.

HISTORY *and* ANTIQUITIES.

Art. 12. *The Antiquarian and Topographical Cabinet*, being a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter-press Descriptions. Vols. II. and III. 12mo. 15s each. Clarke. 1807, 1808.

In reviewing the former volume of this work, (see M.R. Vol. lv. N.S. p. 96.) we regarded it as worthy of no small praise; and of

of the volumes before us we feel ourselves disposed to speak in equally favourable terms. The first claimed our notice in a very particular manner on account of the choice of its subjects, and the excellence of the engravings; and the present address themselves to us in the same manner. Each volume contains fifty highly finished views, accompanied by concise, comprehensive, and appropriate descriptions. To the notice of persons of taste for neatness and elegance in such works, we therefore recommend them; and although the volumes appear small in proportion to their price, yet a consideration of their merit will determine that they are remarkably cheap. Vol. IV. has appeared.

W. Re. s.

AGRICULTURE.

Art. 13. *Thoughts on Tillage and the Corn Laws.* By an Old Tillage Farmer. 8vo. pp. 71. 2s. Woolmer, Exeter. 1808.

This Old Farmer writes with great modesty and diffidence, pretending to no skill as an author: but his reasoning is strong, and his arguments are so important that they ought not to be slighted. Tillage is his theme, and the necessity of encouraging it he has clearly proved. After having investigated the causes of its depression, he reprobates their continuance, and particularly endeavours to shew the impolicy of promoting a system of corn-importation. He contends that the very opposite conduct is the truest wisdom, and that the encouragement of *exportation* will be the surest means of preventing scarcity and dearness; asserting it as a general principle, 'that we never have an abundance of any article at home till it becomes an object of export.' In this respect, it is contended, corn resembles all objects of manufacture; and we must 'thrust it from us' by exportation or commerce, in order to produce energy in the grower. Inclosure bills are proved not to have increased the quantity of corn; and this striking fact is explained by shewing that the object of these bills is pasture.

We should have supposed, however, that the high price of corn would have been more propitious to tillage than it has been found to be by experience; and that the inducement to the importer would also have been a stimulus to the home-grower. Perhaps the evil lies deeper than this well-meaning writer imagines, and cannot in the present circumstances of the empire be easily remedied. Our growth of corn in the best years is scarcely adequate to the demand; and while manufactures and commerce are more profitable than farming, while luxury is widely disseminated, and the price of labour is high, tillage, which is the most laborious portion of husbandry, will droop. It is a matter of national importance to restore its energies: but individuals are swayed by self interest; and agriculture, however important to man, is no splendid object in the eye of governments, because it affords fewer sources of revenue than its great modern rivals, Commerce and Manufactures.

Mo-y.

MEDICINE, &c.

Art. 14. *Riddellian System*; or new Medical Improvements, containing a concise Account of the Advantages to be expected therefrom, with some illustrative Examples. By Colonel Riddell. 8vo. pp. 113. 6s. sewed. Ridgway. 1808.

A pe-

A perusal of this treatise has afforded us some amusement, but not much instruction. It presents us with an example, in addition to the numerous instances already on record, of a man of some ability, and of very sanguine temper, imagining that he has made a grand discovery, and that by means of it he has overthrown all the accumulated experience of ages.

The system of this gentleman-physician is 'founded on the principle, that diseases either originate in the stomach, intestines, and visceral obstructions, or are intimately connected with them.' His recipes, which are kept secret, appear to be antimonial preparations; and with them he not only cures the most violent fevers of all descriptions, but is equally successful in the treatment of consumption, syphilis, cutaneous eruptions, and even burns, cuts, and sore eyes. In fact, Colonel Riddell's remedies effect a great deal too much; and he is far less prudent than the great object of his respect, Dr. James, who wisely limited the powers of his specific to one class of diseases.

Colonel R. promises that his system will prove true, 'on the honour of a gentleman.' We have no doubt that he is a man of his word, and a gentleman of the strictest honour: but unfortunately the effects of medicines, when they get out of the hands of the inventors, do not always obey the word of command. As to the long list of testimonies, which appear from the most respectable characters, lords, ladies, mayors, and clergymen, they must all pass for incompetent evidence. If Colonel Riddell had read as much medicine as we have done, he would know that very many remedies, which are now never mentioned, have been brought forwards under the patronage of equally great names. No evidence can be received on the subject of medicine which does not come from a medical man, and from one who is not personally interested in the point under discussion. The Colonel appears laudably desirous of being serviceable to mankind, in effecting the great good which he is convinced his medicines are calculated to produce: let him, then, submit their operation to the only tests, experiments, and attestations, by which their merit can be adequately tried and established. Bos.

Art. 15. *A Tract of the nutriferous System in Men, Quadrupeds, and Birds;* and in all other Creatures which have Livers. By James Rymer, Surgeon R. N. 8vo. 1s. 6d. C. and R. Baldwin. 1808.

In a short pamphlet of 45 pages, Mr. Rymer here undertakes the bold task of controverting our established doctrines on the subject of the absorbent system, and of proving 'that the lacteals are the lymphatics of the guts and mesentery; and that the chyle is taken up from the intestines by the absorbing branches of the vena porta, and carried, with the remainder of the blood sent to the guts and mesentery by the cœliac and mesenteric arteries, to the liver, where it is made fit to be mixed with the general mass of blood in the course of the circulation.' Our readers will not be surprized to hear that Mr. Rymer has entirely failed in the attempt. Do.

Art.

Art. 16. *A Letter on the Practice of Midwifery*, addressed to ——; occasioned by, and including an Account of, a late unfortunate Case, with some Observations and Reflections on the Subject. By John Boys, Physician, Man-midwife to the Westminster General Dispensary, &c. 8vo. 1s. 6d. Callow. 1807.

Were not the circumstances of this case attested by a number of respectable names, we should scarcely have deemed it possible that so deplorable an instance of professional ignorance and brutality could have occurred in our metropolis. The facts shortly are that an accoucheur, in attempting to remove the placenta, which had been retained for some time after delivery, used so much force as not only to invert the uterus, but absolutely to pull it out of the body, together with a considerable portion of the intestines. All these parts, in spite of the outcries of the patient, he actually cut away with scizzars; and the unfortunate subject in course died during the operation. Bos.

Art. 17. *The Shepherd's Guide*, being a practical Treatise on the Diseases of Sheep, their Causes, and the best Means of preventing them; with Observations on the most suitable Farm-stocking for the various Climates of this Country. By James Hogg, the Ettrick Shepherd. 8vo. 7s. 6d. Boards. Constable and Co., Edinburgh; Murray, London.

As far as we are able to form an opinion on the subject, this work appears to be the result of experience, and to contain much information that will be useful to those who are occupied with the care of sheep. Many of the terms employed, however, and particularly the names of diseases, appear strange and uncouth; and we apprehend that they will not, in all cases, be intelligible to shepherds themselves on the south of the Tweed: but the description of the symptoms is so full and minute, that they will probably be easily recognized by those who are familiar with the subject. The author has added some valuable observations on the appearances which the body presents on dissection.

The chapter on hydrocephalus, a complaint to which sheep are peculiarly liable, is one of the most interesting. This disease would seem to differ considerably from the analogous affection in the human subject, in its cause, in its seat, and still more in its method of cure. We are told that it is always brought on in consequence of the animal being exposed to wet and cold, and it is said that such as have the back covered with a piece of cloth escape the disease: but we cannot, from this circumstance, admit the hypothesis that the water is ejected from the spinal marrow. The fluid is not confined to the ventricles, but 'settles sometimes in one corner of the head, sometimes in another;' and it continues to increase in quantity until all the substance of the brain is wasted. Were it not stated as an acknowleged fact, we should scarcely give credit to the account of the mode of curing this disease: which consists in running a sharp instrument into the part of the head in which the water is supposed to lodge, and thus evacuating it. The plan which appears to be the most successful is to introduce a wire up the nostril, and to push it into the brain until

it discharges the fluid; and the effect of this rough operation is frequently the removal of the disease, and the perfect recovery of the animal. When the wiring, as it is called, proves unsuccessful, the brain is found inflamed.

Mr. Hogg has appended to his work two memoirs of M. Daubenton on the Diseases of Sheep, one by M. Vitet on the Sheep-pox, and some short papers from the reports of the Bath Society. Bos.

CLASSICS, EDUCATION, &c.

Art. 18. *Sketches of Human Manners*, delineated in Stories intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World. By Priscilla Wakefield. 18mo. pp. 243. 3s. half bound. Darton and Harvey.

An attempt is here made to give an account of the manners and customs of different nations, in a familiar and easy way which will engage the attention of young persons: the language is therefore simple; and the sentiments are such as are likely to make an impression on juvenile minds. Nothing more is designed, and this is well performed. W.Res.

Art. 19. *A Dissertation on Metrical Pauses*, and the due Construction and proper Manner of reading Latin Heroic Verse. By James Pickbourn, Author of the Dissertation on the English Verb. 8vo. 2s. Longman and Co. 1808.

Mr. Pickbourn is a most ingenious and indefatigable anatomist of Latin verses; and we believe that scarcely a pause or division, of which Roman heroic versification is capable, is suffered to pass unnoticed in this little work. The discussion, however, though not altogether uninteresting, is much more curious than useful. The mechanism of all verses, when once their component feet are ascertained, must be acquired by the ear; and for this purpose the ear must be disciplined, not by a collection of rules, but by a familiarity with the best models of metrical harmony.

We have discovered little ground for objection in Mr. P.'s performance. In the course of his inquiry, he has dissected Hexameters by thousands; we see no reason to doubt his accuracy; and the importance of the subject is by no means sufficient to tempt us into a minute verification of his opinions. The subsequent passage will convey to the reader a very favourable idea of the author's patience:

"In 1500 lines, taken from different parts of Virgil's works, I counted 811 Bucolic cæsuras, viz. 161 formed by spondees, consisting of the two last syllables of a word; 59 formed by dactyles, consisting of the three last syllables of a word; 179 formed by Pyrrics; and 372 by monosyllables. In 1500 lines, taken from different parts of Ovid's Metamorphoses, I counted 802 Bucolic cæsuras, viz. 226 formed by spondees, 173 by dactyles, 192 by Pyrrics, and 211 by monosyllables. Five hundred of these lines were taken from Virgil's Eclogues, where Bucolic cæsuras occur more frequently than they do in the Æneid. Had they been all taken from the latter poem, the numbers would not have exceeded, perhaps scarcely equalled, those

those in Ovid. Upon the whole, the principal difference is, that Ovid abounds more in Bucolic cæsuras formed by spondees and dactyles, and Virgil in such as are formed by Pyrrics and monosyllables. These are not the same verses which were mentioned above. This opinion is therefore the result of a patient examination of 3000 verses in each of these poets."

In the concluding pages, are some very sensible remarks on the subject of accent and quantity, which we have had occasion to notice in our account of Mr. Grant's Institutes of Latin Grammar; see page 261, 262. of this number. The learned have

"Fought upon this theme
Until their eye lids could no longer wag;"

and we entirely agree with the author in thinking that the controversy is 'one of the most extraordinary that ever subsisted among literary men.' According to some, an acute accent makes a short syllable long; according to others it has a tendency to make a long syllable short; while it is maintained by a third class, with Foster at their head, that it leaves the time of all syllables just as it was before. Mr. Pickbourn proposes a compromise, which to us appears extremely rational, but which the intolerance of controversy will probably reject with disdain. He suggests the possibility that the accent may frequently give some length to a syllable, but not so much as to make a long syllable short. This opinion is countenanced by the assertion of Quintilian—"*et longis sunt longiores, et brevibus breviores syllabæ.*" It is not likely, and indeed it is scarcely possible, that the most artificial pronunciation should ever be able to assign with certainty just double the time to some syllables that it allots to others; it is enough that a difference of time be distinctly marked; and as sounds are of a fleeting nature, and will not stay for us to take exact measure of them, that difference is sufficiently denoted by the rough proportion of two to one. The impossibility of an utterance conformable to accent and quantity is disproved, as a general proposition, by every third sentence which we speak.—Such a pronunciation is abundantly exemplified by such words as

Rĕcord, hŏnoūr'd, rĕcōncīled, Billĭngsgate, &c. &c. &c. If, however, nothing more be meant, than the impossibility of ascertaining the exact degree of elevation or emphasis which constituted an acute accent in the antient languages, the proposition is undeniable.

Mr. P. says that we are not certain whether the antients pronounced their vowels as we do, or in a manner similar to that which prevails on the Continent. A passage of Dionysius, however, leaves very little doubt on this point, so far at least as it respects the power of the Greek vowels. It contains an elaborate description of the method of uttering the vowels, which clearly shews that we are most generally wrong in our pronunciation of the α, η, ι; and that the continental people are nearly right. It does not succeed, however, in giving a very distinct notion of the υ, ψιλον, the exact power of which will probably remain for ever unknown. The ο retains pretty nearly its antient sound all over Europe.—The passage to which we

allude is to be found in the treatise Περὶ Συνθ. Ονομ. pag. 12. Frankfort Ed. 1636. In English it runs nearly as follows: — "The α is uttered with the mouth as wide open as possible,—(ἀνοιγομένῳ στόματος ἐπὶ πλεῖστον)—and the breath carried upwards towards heaven. The η has a fixed and steady sound proceeding nearly from the root of the tongue—(κάτω περὶ την βάσιν τῆς γλώσσης ἐρείδει τὸν ἦχον ἀκόλουθον)—the mouth being moderately opened, and not in an upward direction. In pronouncing the ω, the mouth is rounded, the lips are compressed (or pursed up), and the force of the breath is directed towards the extremity of the mouth.—The υ is more feeble than the ω; since, as a considerable contraction takes place about the lips in pronouncing it, the sound is stifled, and comes out small and slender. Last of all is the ι, in uttering which the impulse of the breath is directed towards the teeth, the mouth being a little opened, and the lips contributing nothing to the force and distinctness of the sound." LeB.

Art. 20. *Petit Tableau, ou Elémens de la Constitution, des Lois, du Gouvernement, &c. du Royaume-Uni de la Grande Bretagne et d'Irlande. Par R. Wanostrocht, Docteur en Droit, &c. &c.* 12mo. pp. 250. 4s. 6d Boards. Vernor, and Boosey. 1808.

Among the various inventions for the instruction of the rising generation, we do not think that the plan of the present work is such as deserves unqualified praise; since its object is to unite two studies so widely dissimilar as those of the French Language and of the English Law. Yet we entirely agree in the principle on which M. Wanostrocht has proceeded, that the teachers of languages ought to avail themselves of the opportunity of conveying any solid *general* instruction, which the *particular* object of their labours so obviously presents. A learner of French, for example, needs not be confined to *Fables choisies*, *Telemaque*, or *Gil Blas*, but may be safely and regularly initiated into the *History* of the Country, together with its *Language*:—but the very difficulties which M. Wanostrocht must have had to encounter in writing a French abstract of English Law, *for the use of young French scholars*, ought to have convinced him of the inutility of the task. His best-chosen terms are calculated only to mislead; *curé* is not a curate; nor *regnicole* a denizen; nor *Grand-maître** a High Steward; nor *Jurats* Aldermen; and, although there may be some ingenuity in appropriating terms so nearly allied, yet they must inevitably confound the learner who forms his ideas on them.

On the whole, we do not wish that the young men of this country should learn the English Law in any other language than their own: but we do not deny to M. Wanostrocht the praise of great labour, and in general of considerable accuracy. Meri.

---

* In this instance, the author forgets himself; for, after christening the lord high Steward *Grand-maître*, in a subsequent page he intitles him *Grand-Seneschal*.

Art.

Art. 21. *Excerpta ex variis Romanis Poetis, qui in Scholis rariùs leguntur, Notulis illustrata, quas collegit in studiosæ Juventutis Usum* Johannes Rogers Pitman, A. B. 12mo. 4s. Rivingtons, &c. 1808.

This is a sufficiently useful and judicious little compilation. It consists, as its title imports, of extracts from those Latin poems which are but rarely read in schools; and some of which, though not perhaps worth the labour of a complete perusal, should by all means be introduced to the acquaintance of those who pretend to the advantages of a classical education. Since very few, besides professed scholars, (and, we believe, not a very large proportion even of them,) have means, leisure, or inclination for a familiar knowlege of the whole corps of Roman versifiers, we should have no objection to see Mr. Pitman's plan carried into effect on a more extended and comprehensive scale. Indeed, we think that an enlarged and judicious selection from these authors would be an acceptable present to every class of literary men. The most accomplished and mature scholar would thus be furnished with a ready opportunity of refreshing his memory, and varying his employment by a recurrence to all those passages in the later or less distinguished poets, which are best worth remembering; while the means would be afforded of gratifying the curiosity of others, who might shrink with dismay from an encounter with the whole. Added to this recommendation, would be the facility of making an interesting comparison between the styles of the different writers, and of marking all the nice graduations in the scale of intellectual degeneracy; an exercise, as Mr. Pitman justly observes in his preface, which is admirably calculated for the formation and refinement of the taste. Another advantage would be the opportunity afforded for tracing, at one view, the changes which the language of Rome underwent, from its highest vigor and purity to its lowest feebleness and corruption.—We are aware, indeed, of the existence of a work in which these purposes are to a certain degree accomplished, viz. the *Medulla Poetarum Romanorum*, by Henry Baker, printed in 1737: but its plan is essentially different from that of Mr. Pitman, the enlargement of which we would advise. In the first place, it is chiefly confined to the poets of the highest class; secondly, the various passages are disposed under distinct heads of Description, Allusion, Character, &c. are accompanied with translations into English verse, and are in general too short to exhibit a full and satisfactory view of each author's characteristic merits or defects.

The poets from whom Mr. Pitman has made his selections are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Valerius Flaccus, Silius Italicus, Statius, Martial, Juvenal, Ausonius, and Claudian. As to the judgment with which the extracts are made, we have little to remark, except that the editor appears to us to have given much more than enough of the empty trifles of Martial; and that we should have been glad to see some of the pages, which are devoted to *them*, filled with additional specimens of Juvenal. At the end of the volume, is inserted a short account of the respective authors; containing a sketch of their biography; the

opinions of the critics and commentators concerning their merits; a list of the best editions of their works; and of the English translations of them. To these are added occasional criticisms by the editor, and a very useful selection of short explanatory notes.

From this statement, it must appear that this little volume will form an extremely useful school-book; and we beg to recommend its introduction into all places of classical education.—We cannot, however, dismiss it without noticing an unhappy speculation of Mr. Pitman in his criticisms on Silius Italicus. Having remarked the coldness and jejuneness of that poet's epic compositions, 'perhaps,' says Mr. P. 'he applied himself to this species of poetry too late in life. The muses, like other females, are averse to the courtship of elderly lovers; in old age the blood is thick and lazy; and the faculties unfit to sustain the burst of inspiration;' &c. &c. Mr. Pitman should clear his mind of these idle and whimsical notions. The intellectual powers of the greatest men have generally improved with their exercise and their accomplishments, and have reached their highest perfection in the decline of their bodily energies. The recollection of the Iliad and of Paradise Lost might surely have been sufficient to warn Mr. P. against the fallibility of such conjectures.

LeB.

POETRY.

Art. 22. *Odes, Sonnets, and other Poems*, by William Macdowal Tartt. Crown 8vo. pp. 156. 6s. Boards. Printed at Liverpool;—London, Longman and Co. 1808.

The author of these poems has pleaded youth as the excuse for any defects which they may possess: but we are unable to estimate the extent to which that plea may avail him, since the pardonable errors of thirteen would have little claim to indulgence at eighteen, and the inaccuracies of the latter age would be intolerable at five and twenty. Mr. Tartt must therefore inform us at what period of life his several productions were composed, before we can either advise him to drop the pursuit of the muses, or encourage him to persevere in his poetical course. We may however remark at present, that he does not appear to have incurred many of the faults which result from inexperience, being on the whole accurate in style and elegant in his language: but in course we except from this panegyric the line which ends with *upon*, the use of *sat* for *seated*, and *reach'dst*, against which last, for the honour of the English language, we heartily protest, both as a monosyllable and a *word*. We must also warn the author against falling into the mischievous manner of Little, *alias* Moore, or Moore, *alias* Little, to which too near an approach is made in the stanzas intitled 'The Lyre of Woe;' where, also, *in limine*, we find *cease* made to rhime with *please*.

Den.

Art. 23. *The Family Picture, or Domestic Education*; a poetic Epistle from a Country-gentleman to his College Friend, the Bishop of ******. 12mo. pp. 67. 2s. 6d. Boards. Cradock and Joy. 1808.

We are here presented with an interesting groupe, which bears internal evidence of being copied from the life, and is sketched by

the *pater-familias* himself. He describes his patrimonial domain with natural pleasure, dwells on his present fireside-circle with fatherly partiality, and anticipates the future destiny of his children with fatherly solicitude. In surveying from his distant retreat the prevailing system of education and of manners, he is induced to give a decided preference to his own instructions and those of his consort, over those which could be obtained at our private and public seminaries for both sexes.—In his notes, he enters at large into the defence of this and various other opinions: but his style is rather dogmatical. Den.

Art. 24. *Critical Opinions and Complimentary verses* on the Poems of H. Downman, M. D^r particularly on those addressed to Thespia. Edited by a Friend. To the above are added, Verses occasioned by the Death of Lieutenant General Simcoe. 8vo. 2s. Cadell and Davies.

Swift wrote *Verses on the death of Dr. Swift*, and amused himself with imagining the conversations which would occur on his actual demise. Dr. Downman has not had recourse to an expedient of this kind to cheer his old age: but it has happened that, by having been supposed to be dead, he has enjoyed the pleasure, as Paddy would say, of living to be a witnesss of his own posthumous reputation. Prefixed to these complimentary verses is an appropriate motto from Cowley *, and they are introduced by a previous sonnet from the pen of Dr. Downman himself, who thus not improperly apostrophizes vanity:

'Whate'er the notes my reed hath breathed, by fame
Or love inspired; however short their date,
Amid the effusions of a purer flame
These strains to vanity I consecrate.
Accept my offerings, Goddess!—Who in arms
Of boasted proof so strongly girt can stand,
As not to fall beneath thy magic charms,
Alluring graces, and enchanting wand?
Who can resist the dulcet sounds of praise
When she her voice in elegance arrays,
And calls on friendship to attest it's truth?
Nor do I blush to yield; the applausive few
May haply save me with protection due
From scorn, and blame, and envy's canker'd tooth.'

---

* "*Hic sparge flores, sparge breves rosas,*
Nam vita gaudet mortua floribus.
Herbisque odoratis corona,
Vatis adhuc cinerem calentem."

Translation.

'Here scatter flowers, deciduous roses bring,
For life, tho' dead, enjoys the flowers of spring;
And, twining balmy sweets with verdant chains,
Crown the yet-breathing poet's warm remains.'

It is rather unfortunate, however, while Dr. D. not only preserves but presents to the public the flattering notices which his muse received, that he should be represented by one partial and (as it here appears) mistaken friend as withdrawing

'E'n from the breath of merited applause.'

No class of writers can swallow praise with more greediness and gluttony than poets, and we must confess that Dr. D. is not an exception to his brethren. He has evidently received more pleasure from addresses in this collection, than they can possibly communicate to the general reader: but in saying this we mean not to detract from their merit; and we shall copy an elegant Latin tribute to the Dr. in the double character of physician and poet:

Imberbem Alciden, Virtus, meretrixque Voluptas*
Olim certabant utra habeat comitem.
Acre diu fuerit, demum certamen iniquum,
Abstulit hæc juvenem, dedecus illa tulit.
Pro, te contendunt pariles, Medicina, Poesis,
Et neutri placuit cedere jure suo.
Litem quò dirimat Phœbus, medicas jubet artes
Te colere, et propriam præbuit ipse lyram.'

The verses on the death of General Simcoe advert to that officer's exploits in America, and offer a just tribute to the merit which distinguished him in his profession. Here he is "praised, wept, and honoured by the Muse he loved."

Mo-y.

NOVELS.

Art. 25. *Theodore;* or, the Peruvians. From the French of Pigault Le Brun. By E. W. 12mo. 4s. 6d. Boards. Crosby. 1808.

This is one of the ephemeral insects of literature, which we certainly shall not take the pains of dissecting minutely; and a microscopic examination of which would be an absolute waste of criticism. To expose in detail all its faults and absurdities would be, indeed, to break a butterfly on the wheel: but the curiosity of some people is insatiable and indiscriminating; and for their satisfaction, we trace an outline of the story, remarking only that the materials and the execution are exactly accordant.

Theodore is an inferior officer on board a French privateer; a very brave, refined, sentimental, able-bodied, and handsome young gentleman. His vessel being taken by the Spaniards, he is sent prisoner to Lima; whence he escapes with the design of traversing the whole continent of South America, and joining his commander, the celebrated Du Guay Trouin, at Carthagena. In the neighbourhood of Quito, he is pursued by some Spaniards: but he obtains refuge, by incomprehensible means, in a country inhabited by the descendants of certain Peruvians, who there found a secure asylum against the per-

* Erroneously printed *Imberbum*.

secution

secution of Pizarro. He arrives at the Temple of the Sun, and sees the young Priestess at her devotions; of course these two personages cannot hesitate a moment to fall in love with each other. Azili, accordingly, conceals the interesting stranger at the risk of her own life, since the law ordains the punishment of death to those who harbour an European. Her treason and impiety are discovered; Theodore is detected; and both are on the point of being sacrificed: but they are preserved by a false alarm, which is purposely raised by the two priestesses who had betrayed them, and who, repenting of their cruelty, contrived for the victims this opportunity of flight. In the confusion, the lovers reach and enter the passage by which Theodore had ascended, and the only one by which the colony is accessible; they then descend to the country below, where they find those obstinate monsters the Spaniards still on the watch, and are instantly pursued by them. They immediately retreat back to the Peruvians, and give the alarm: Theodore concerts measures for the destruction of the Spaniards; who soon make their appearance, and are cut off to a man. The consequence is inevitable. The sacred laws and customs of the grateful Peruvians fall before the transcendent services of their deliverer. The people, suddenly enlightened, and instantaneously cured of all their religious prejudices, consent to the union of Theodore with their priestess; and they even unanimously pass a law, forbidding the dedication of persons to the altar, till they should be old enough to understand their obligations, and allowing those, who had prematurely devoted themselves, to return to the bosom of society. I. e. B.

Art. 26. *Elizabeth*; or the Exiles of Siberia, a Tale founded on Facts. From the French of Mad. Cottin. 12mo. 3s. 6d. Boards. Oddy.

We are assured that this tale is formed out of actual events; and if it be, such facts, for the honour of human nature, cannot be too much known. Although the particulars are well described, and the sentiments are noble, yet the story seems itself for the most part artless; and it is chiefly the transcendent merit of the heroine which engages the interest of the reader. Who can contemplate the filial piety, the decorous modesty, the religious propriety, and the sweet simplicity of Elizabeth, without wishing success to her arduous undertaking, or without being deeply interested for her safety? W. R. S.

RELIGIOUS.

Art. 27. *The Christian Officer's Complete Armour*, containing Arguments in Favour of a Divine Revelation. By Colonel A. Burn, of the Royal Marines. 2d Edition. 12mo. pp. 232. 4s. Boards. Mathews and Leigh.

This work was recommended by the late Sir Richard Hill, and we are happy in coinciding on the present occasion with the *Honourable Baronet*. Col. B. has here compiled, for the use of the army and navy, a neat summary of the evidences in favour of Revelation; and he has managed the Dialogue between the Major and the Captain with great ease, and at the same time with much effect. Writing for

for the benefit of men who would be frightened by a large book, he has contrived, in a pleasing way, though somewhat in the Methodistic style, to bring much important matter into a very narrow compass. Mo-y.

Art. 28. *An Appendix to the Appeal to the Legislature, and the Public*; occasioned by the Second Part of The Hints of a Barrister, on the Nature and Effect of Evangelical Preaching. By the Rev. William Bengo Collyer, D.D. 8vo. 1s. Williams and Co.

Biting appellations and epithets are the Cayenne pepper of controversy; and in the discussion to which this pamphlet refers, a plentiful quantity of this condiment has been employed. Dr. Collyer, however, professes no fondness for such high seasoning, and abstains from the very coarse language which was employed by a brother evangelical advocate. He does not indeed rail; neither does he closely argue. In our judgment, he writes wide of the point on which the whole dispute turns; and therefore he has contributed nothing by this Appendix to the elucidation of the matter in question. The passage in 2 Tim. i. 9. he seems to misunderstand *; and before he urges the phrase, "*gave his life a ransom*," as a proof of imputed righteousness, he should establish the possibility of making a transfer of moral qualities: for if this be utterly impossible, the above-mentioned expression must have a figurative interpretation; and it would be as absurd to contend for its literal acceptation, as to quote the saying of Christ at the celebration of the eucharist, "*This is my body*," as a demonstration of the doctrine of Transubstantiation. On the morals of individual methodists, we have never cast the smallest reflection; and we are solicitous to argue the point at issue without personalities. We think that Dr. Collyer's instances are not to the purpose. Let the debate be confined to the *natural tendency* of the doctrine of substitution, and of declarations which, in the first instance, derogate from the importance of virtue; and we should then hope that Dr. C., Mr. Styles, and others, will lower their tone.

After grammatical inaccuracies we shall not hunt: but so far we shall take Dr. C.'s part against the Barrister†, as to say that the *Scripture Facts* of the former will be found as good English as the *Law Cases* of the latter. We cannot, however, subscribe to the position that the Barrister, because he has not given his name in the title-

* By "we are *saved* and *called*," the apostle cannot mean that *we are saved first and called afterward*, for then he would contradict the spirit of his own exhortation, which excites us to endeavour to *make our calling and election sure*:—neither by the words which follow, "*a holy calling not according to our works*," can he be understood as asserting that *this holy calling does not point to good works*; for the position then would be a contradiction in terms: but the text may be understood to declare that "we are called to salvation, or put in a salvable state under the Gospel, by a holy calling, which was prompted not by our own deservings, but by the pure benevolence of the Deity; which, in the divine fore-knowlege, may be considered as operating towards us before the world began, or the antient dispensations of grace commenced."

† In his *Hints*, Part III., which we have just read.

page,

page, has no character to lose. The reputation of both writers is at stake; and we request that all parties will conduct themselves in a gentlemanly manner, and with the calmness of those who are desirous of eliciting the truth: we shall then have no doubt, unpromising as the controversy now appears, that the doctrine of reason and scripture will ultimately be triumphant. **Mo-y.**

MISCELLANEOUS.

Art. 29. *An Examination of the Charges maintained by Messrs. Malone, Chalmers, and others, of Ben Jonson's Enmity, &c. towards Shakspeare.* By Octavius Gilchrist. 8vo. pp. 62. 3s. Taylor and Hessey. 1808.

We consider the cause of literature as indebted to Mr. Gilchrist, for defending one of our most venerable poets from a charge which appears to have been very hastily entertained, and to have rested more on suspicion than evidence. He infers, and justly, we think, though in direct opposition to the herd of commentators, that Jonson had the highest regard and admiration for his immortal contemporary, 1. from the inscription written by him for the portrait of Shakspeare; 2. from the animated panegyric contained in his tribute "to the memory of his beloved, the author, Mr. William Shakspeare, and what he hath left us;" 3. from his expressions used many years after Shakspeare's death, that "he loved the man, and did honour his memory, *on this side idolatry*, as much as any." The few passages in his plays, in which he is supposed to have sneered at Shakspeare, are here shewn to be more probably intended as attacks on the absurd mummeries of the time, so admirably ridiculed by Shakspeare himself in his burlesque of Pyramus and Thisbe. If the lines of the Prologue to "Every man in his Humour"—

> "To make a child now swaddled to proceed
> Man, and then shoot up, in one beard and weed,
> Past threescore years; or with three rusty swords,
> And help of some few foot-and-half-foot words,
> Fight over York and Lancaster's long jars," —

if these lines *must* be considered as alluding to the Winter's Tale, and the three parts of Henry the Sixth, even then, as Mr. Gilchrist well observes, the only question is whether 'the reproof be properly founded, and whether the objects, at which his shafts were levelled, were fair subjects for ridicule and literary chastisement.' That the reproof *was* well founded, that the absurdities *did* deserve chastisement, and that the plays of Shakspeare would have produced a far greater interest than they do in representation, if they had been free from those absurdities, the blindness of an editor alone can deny. In attacking them, Jonson evinced his disapprobation of the bad taste of the times, not his envy of Shakspeare; and the injury, which it must be allowed to have done even to *his* glorious compositions, furnished the strongest motive for attempting to explode it.

Perhaps, however, it may be allowed that Jonson was not perfectly sensible of all the exalted merit of his friend and rival; the expression above

above quoted, "I honour his memory *on this side idolatry*," and some other phrases of a similar import employed by him, seem to prove that he felt his own language to be *less* enthusiastic than that in which others were accustomed to speak of Shakspeare. Besides, he was a man of deep erudition, while Shakspeare was without the advantages of education; and learning has, at all times, been slow in perceiving the claims of *mother-wit*. These circumstances might occasionally give to his praise a coldness of which he was himself unconscious, but which was very far from amounting to envy, or dislike.

It may be observed that the first of Shakspeare's editors, who preferred this charge against old Ben, was Rowe, who afterward erased it from his preface. It was revived by Mr. Malone, and repeated by Mr. Steevens and Mr. Chalmers. The arguments of the two former are here successfully combated: but it was scarcely worth while to pay any attention to what has been advanced by Mr. Chalmers, who might have been safely trusted to *do away* the effect of his own observations. Den.

Art. 30. *Observations on Seduction and Prostitution*, and on the evil Consequences arising from them; extracted from Matthew Henry's Exposition on the Old and New Testament; with a Poem by Mr. Pratt on the same Subject. Second Edition: to which are prefixed Preliminary Observations; and an Address to the Legislature, containing some proposed Measures for the Suppression of Seduction and Female Prostitution. By Mary Smith, a Penitent, late of the Magdalen Hospital, and published for her Benefit 8vo. 2s. 6d. sewed. Hatchard.

This unfortunate young woman appears deeply to lament her error, and to be desirous of spending the remainder of her life in the paths of virtue. She publishes this compilation with the hope of obtaining a sum of money, by which she may settle herself in some business that may yield her a competency. The first edition, it is stated, had a rapid sale; and we trust that this will be equally well received, and Mary Smith find the means of accomplishing her object. We do not feel ourselves required to criticise a work of this nature; the good intention of which must apologise for all defects. Mo-y.

Art. 31. *Midas; or a serious Inquiry concerning Taste and Genius;* including a proposal for the certain Advancement of the Elegant Arts. To which is added by way of Illustration, a Fragment of Ancient History. By Anthony Fisgrave, LL.D. Crown 8vo. pp. 208. 7s. 6d. Boards. Murray. 1808.

Our duty is never more painful than when it imposes on us, as in the present instance, the thankless labour of considering, what the author himself ought to make evident without that consideration, whether a book is written in jest or in earnest. With regard to *Midas*, our labour has, indeed, been labour in vain; and were we to consider till doomsday, we should not be able to satisfy ourselves as to the description or terms by which we ought to characterize this mysterious production. We incline, but with very material hesitation, to suppose that it is intended to be ironical, and we

make that conjecture chiefly from the expression in the title-page, '*serious* inquiry,' which looks extremely like a *hoax*. The best step which we can take, in this dilemma, is to leave our readers to form what conclusions they please from Dr. Fisgrave's 'Proposal.'

'It has long been my *sober* and well-weighed opinion, that the only efficacious mode of improving the arts of our country, and extensively diffusing a correct taste for the refined pleasures they produce, would be to give them something like a regular government, placed under that control which nature itself has evidently appointed: I mean under the authority of Taste. I say this is my opinion, which (being persuaded of its truth, conscious of no sinister views, and free from all external influence) I feel it my duty firmly to declare and maintain. It is my proposal then, that the arts dependant upon genius shall in future be placed under the immediate protection and superintendance of an authority regularly and legally constituted. That this conservative power shall be vested in a supreme council or high court of criticism; possessing full powers to examine and determinine all cases respecting the productions and performances of genius, to enforce obedience, to punish contumacy, and from whose decrees there shall be no appeal.

'That all works of art, recently executed, shall, before they are presented to the public, be regularly submitted to the inspection of this court, or to its sub-committees (responsible to the same), to be duly examined and valued, whereof proper testimonials will be given; that all other works of a more ancient date shall in like manner be caused to pass before this tribunal, there to receive such stamps or marks as will enable the possessors, venders, or purchasers thereof, to know at once their precise value, so that the traffic in such precious wares may be completely protected from fraud.

'And as the faculty of taste extends its cognizance to whatever comes within the province of genius, to all the ramifications of art, all its productions of every species shall be placed under the superintendance of this court; a regulation intended expressly to guard against the insidious introduction of bad taste by avenues remote and unguarded. Accordingly all poets, painters, musicians, &c. divided into classes, agreeable to their respective merits, shall receive certain honorary degrees, together with their licence of practice from the same source; and whoever shall presume to act without this high sanction, shall be deemed empirics, and treated as unauthorized and irregular practitioners.

'The members of this supreme court, as I have before intimated, should consist of a competent number of gentlemen, distinguished for their superior taste, or the exquisite state of that faculty wherewith such persons are enabled to ascertain the merit and quality of ingenious works with the utmost precision. No other than persons so qualified shall, on any account, either of rank, fortune, or high situation, be deemed eligible to a seat. They shall be perfectly independent; and, holding their office for life, upon the demise of members, all vacancies shall be filled by the court from the most worthy of their own order: by which means the purity of the body will be preserved, and the good effects of the establishment cease only with the dissolution of the social system, whereof it is a part.'

If

If the smallest ray of illumination breaks on the mind of any one of our readers from this singular proposal, or from any other passage whatever throughout the work, (which, as far as we can guess at its aim, is meant only to beat round and round on the same ingenious device,) we can merely say that we most heartily wish him joy.

Mer.

SINGLE SERMONS.

Art. 32. *On the Translation of the Scriptures into the Oriental Languages:* preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M.A. F.R.S of Trinity College, Cambridge. 4to. pp. 51. 3s. 6d. Mawman.

When the Rev. Claudius Buchanan, Vice President of the College of Fort-William in Bengal, receives this discourse, he must feel himself much obliged to the learned and eloquent preacher; and he will doubtless think that the premium of thirty-guineas, which he offered for a sermon on the subject of oriental translations of the Scriptures, was well bestowed on the present occasion. Indeed, a more elaborate discussion of this topic, in the form of a sermon, could scarcely have been presented to the University: but, though Mr. Wrangham has displayed great erudition and ingenuity, it is a question how far a clergyman who is unacquainted with the localities of India, and how far a British University, are capable of deciding on the difficulties which embarrass this undertaking. On the baseness of Popery in attempting to conceal the Scriptures, and on the liberality of Protestants in wishing to extend the knowlege of them, we can have only one opinion in common with the preacher: but we have our doubts whether we are yet competent to diffuse the knowlege of the Gospel over the vast peninsula of India, and whether indiscreet zeal may not rather obstruct than advance its progress among the Hindus. If we endeavour to outrun or overstep the leadings of Providence, shall we not endanger our empire without benefiting our religion? According to Mr. W.'s own representation, the task of translating the Christian Scriptures into the languages of the East is a very complex and arduous attempt; and when to the stupendous magnitude of the work we add the small proportion of Europeans to Asiatics in our Eastern Empire, it is to be feared that, from the want of instructors, our printed versions, scattered among fifty millions of people, would be of little more use than so much waste paper. It is highly probable that our establishments in Asia will ultimately lead to its conversion. 'We cannot, (as the preacher observes,) so far lose the Christian in the sensualist or the patriot, as to suppose our commerce cherished and our dominion dilated to their present enormity, for the mere gratification of individual luxury or of civil glory.' We trust that, from its intercourse with Britain, the vast mass of Hindu population is destined to receive the best kind of knowlege: but is the time for its dispensation and acceptance yet arrived; and are we to be reproached that as yet, on an extensive plan of proselytism, we have said nothing of the Gospel to them? After the facts which have been ascertained in the controversy which has occurred on this head,

perhaps

perhaps more is to be apprehended than hoped from a present attempt. Mr. W. figuratively talks of '*breaking the line* of paganism by a tactic like that which has thrown round the naval cross of Britain a blaze of glory;' yet he apprehends that 'it will be our policy not to expose too large a front to the aggression of the enemy;'—that is to say, he would prosecute his plan of translations into the oriental languages, but he would begin with small portions of the scriptures; and these portions he would render into the languages of the East from our authorized English version.

As far as the learning and talents of the preacher are concerned, this sermon has afforded us much pleasure: but we rose from its perusal with no new views on the subject; and we are disposed to regard it as a display of brilliant oratory rather than a body of sound argument.

The notes manifest Mr. W.'s extensive reading. Mo-y.

Art. 33. *The Gospel best promoted by National Schools:*—preached in the Cathedral Church of St. Peter, York, before the Honourable Sir Alan Chambre, Knight, one of the Justices of the Court of King's Bench, and the Honourable Sir George Wood, Knight, one of the Barons of the Exchequer, July 31, 1808. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. 4to. pp. 55. 3s. 6d. Mawman.

Though we could not adopt the views, nor catch the enthusiasm, of this eloquent and enlightened preacher respecting the conversion of the Hindus, we are happy to find that our sentiments are much in unison with those which he entertains on the subject of National Education; and that the benevolence, which he displays in this Assize Sermon, is susceptible of being appreciated by his readers and of being reduced to practice. "'Tis Education forms the common mind." If man be so prone to vice that, without the correction of religious principle, this taint will diffuse itself over the whole mind, what must be the condition of the millions who are deprived of all salutary tuition? It is wise to appoint judges to take cognizance of crimes: but it is wiser still to establish institutions, by which the commission of those crimes will in a great measure be prevented. We complain of the profligacy of the lower orders, and we point to stupendous prisons and heavy kalendars in order to prove the justice of our lamentations: but can it be shewn that this mass of profligacy is unavoidable,—that this reproach on civilized society cannot be wiped away? Strong facts establish a contrary doctrine. Where education is diffused among the common people, as in Scotland, (the country of parochial schools,) the sword of justice is less frequently drawn from its scabbard than in any other part of the United Kingdom; and it has been discovered by one of the late Sheriffs of London and Middlesex, in his commendable examination of the prisons of the Metropolis, that a great majority of the culprits confined in them were unable to read or write. Yet some persons affect to be alarmed at the proposal of extending education to the poor; as if their industry, their virtue, and their loyalty depended on their ignorance,—as if they would cease to "*Honour the King*" as soon as they were taught on principle to "*Fear God.*" Our Saviour,

Saviour, however, has commanded that his Gospel should be preached to the poor; and in this precept he consulted the prosperity and internal tranquillity of states. To prevent a multiplicity of old offenders, we must take the proper step for making multitudes of young christians; and the most effectual means for this purpose will be the establishment of parochial seminaries, in which all, at a very small expence, can obtain the elements of knowlege and the rudiments of religion. No divine could have better illustrated this interesting subject than Mr. Wrangham, whose discourse, with the notes subjoined, merits universal perusal; and the High Sheriff and Grand Jury of the County of York have our thanks for requesting its publication. His liberal solicitude for the instruction of Ireland deserves our warmest praise;

'We may civilise, if we cannot convert: if we cannot make them protestants, we may make them patriots. Let but Science in its most useful form, Toleration in its widest comprehension, and Kindness with its whole family of gentle offices, be employed as our missionaries; and then, though we may continue for a while to worship at different altars, we shall in spirit meet in the same temple; *have the same love, being of one accord, of one mind*; and serve most acceptably the same Lord and Saviour, Jesus Christ.'

Equally solicitous with the preacher for the universal dissemination of religious and moral feeling, we would not be instrumental in encouraging any party views. The more general is the system of national religious education, the more comprehensive it will be; and we shall assert, though in opposition to one of Mr. W.'s positions, that there are general principles of religious faith, which are admitted by all christians. It is fair, however, to allow that a system of National Education may be expected to take its religious complexion from the National Church; and the friends of the poor, even among dissentients, will not condemn the plan on this ground. In a scheme of this comprehensive nature, all sects cannot be accommodated; and the dominant Church, as being the great majority, must have the lead.

After Mr. W. has pleaded the cause of the poor, by way of conclusion he gives a word of advice to the rich; and he calls on those who tread in the exalted ranks of life, and who are 'the substantial teachers of society,' to serve the cause of public religion and virtue by personal reform. The conduct of the fashionable world justifies the exhortation, while we fear that it justifies no hope of that exhortation being successful.

Mo-y

CORRESPONDENCE.

We are authorized to state, in reference to the report which we mentioned in our last Number p. 136, that Miss Bowdler had no share in the composition of the work intitled "Cœlebs in Search of a Wife."

Mr. W. M. T. will find the object of his letter fulfilled in the present Number.

☞ In the last Review, P. 195. l. 22. for 'superior,' *r. preferable*; and in the next line, for 'preferable superiority,' *r. manifest superiority*.

Errors, pp. 227, 254, 262, 274, 293, 311, 327, 328.